THE WHITE WOLFE

OR,

A Sermon Preached at PAVLS Crosse, Feb. 11. *being the last Sunday in Hillarie* Tearme, *Anno* 1627. and printed somewhat *more largely then the time would permit at that present to deliuer.*

Wherein Faction is vnmasked, and iustly taxed *without malice, for the safetie of weake* CHRISTIANS.

Especially, the *Hetheringtonian* Faction growne very impudent in this Citie of late yeeres, is here confuted.

By STEPHEN DENISON, Minister of *Katherine Cree-Church, London.*

I. TIM. 1. 3.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine.

HIER. aduers. LVCIFERIAN.

Quomodo destructæ sunt Diaboli Ciuitates, & in fine, hoc est in seculorum consummatione, idola corruerunt.

AT LONDON,
Printed by GEORGE MILLER, dwelling in Blacke-Fryers. 1627.

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TO THE HIGH And Mighty PRINCE CHARLES,

By the Grace of God, King of *Great Britaine, France, and Ireland*, Defender of the FAITH, &c.

Most Dread Soueraigne, &c.

SEneca ſaith, *nullum ex omnibus clemẽtia magis quam Regem aut principem decet*; Clemency becomes no man better then a King or Prince, and being fully perſwaded, that this, together with all other both Princely and ſauing graces meete in your Maieſties royall breaſt, euen as the lines of a circumference meete in the

Lib. 1. de Clemẽtia c. 1.

center or middle point: I am encouraged to present this Sermon to your Princely view. I know indeed it is not with Kings as * *Theocritus* saith, it is with persons without imployment, ἀεργοῖς ἀιὲν ἑορτά which keepe euery day holy day: the imployments and labours of Princes are farre greater then ordinary Subiects can conceiue: yet I hope I may say of your Maiesty, as * *Fulgentius* saith of *Thrasimund* the King vnto whom he writes, *te numerosis Regni curis iugiter occupatum, feruenti cognoscendæ sapientiæ dilectatione flammari*; that howsoeuer your royall heart be much taken vp with manifold cares cōcerning the Kingdome, for the common safety of all your Subiects, yet it is inflamed also with a godly zeale after the best things; your Maiesty is a Defender of the true Christian Faith, in which respect you are highly honoured and sincerely beloued of all your true hearted and truely Religious Subiects: no doubt they dayly pray for you, they blesse God for you, they esteeme you the breath of their nostrills, and this loue of the Subiects is to be esteemed by Kings their strongest Defence or Castell in respect of ordinarie meanes;

* *Eidyl.* 15. *v.* 26.

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* *In Orat. ad Nicocl. de regno.*

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for conformitie. Thirdly, hee will seeme an innocét person, if impudent denials or casting of aspersions vpon honest witnesses will goe for innocency. And in this, that honourable quicksighted and Eagle-eyed Court deserueth great encouragement; in that, when they had to deale with one that would deny almost all that was laid to his charge, yet they discerned aright of him, and accordingly censured him; and thus the Greeke Prouerbe is verified λύκος ἀετὸν φεύγει. The Woolfe thinkes to run from the Eagle, and so to escape, but all in vaine: and amongst those worthy and learned Commissioners, he that is the chiefe, *optimo iure primas agit*: whose *acumen*, whose soundnesse in the faith, whose singular grauity, whose happy speech, whose excellent parts euery way are the very grace of that venerable Court: it may be said of him as * *Gregorie Nazianzen* saith of S. *Basil* Archbishop of Cæsarea (whom he stiles μέγαν Βασίλειον) that *he is like vnto Noah, vnto whom the Arke of the Church is committed, and so kept from drowning, whiles it floats in the turbulent waters amongst Hæreticks*. And whiles I am speaking of Ecclesiasticall worthies,

* *Orat. 30. in laudem Basil.*

thies, very dutie will not suffer me to be vnmindfull of him, vnder whom the Ministers of *London* liue as children vnder the care of an indulgent Father: his great humility will not suffer him to Lord it ouer the Clergie, nor his peaceable disposition to tyrannize: it may be said of him as *Saint *Cyprian* Bishop of *Carthage* saith of himselfe in one of his Epistles; *Humilitatem meam & fratres omnes & gentiles norunt & diligunt*. I finde that I haue stirred vp to wrath against my selfe the most part of all the factions in *England* by this publike Sermon, which I made in the defence of Gods eternall truth, in loue to my Country, and in compassion of weake brethren which are in the most danger of seduction. I remember Saint *Paul* saith, that he had fought with beasts at *Ephesus*, after the manner of men, and in like sort it befalleth vnto mee at this time: I haue to deale with young Foxes which spoyle the Vine of the Church, and with Wolues, which seeke to strangle the Sheep of Christ: but what then? so long as I stand for that truth, whereof your excellent Maiestie is a defender, I doe not doubt of acceptation, and if my poore endeauours

* Lib. 4. epist. 9

endeauours shall be so happy as to finde acceptation with your sacred person as they haue found in the learned Court before your Maiesties Commissioners, and in the audience where the Sermon was preached, euen this acceptation greater then all the rest, shall be all-sufficient to blunt the edge of all the power of the aduersary, and to secure the Author from wrong and violence; yea, it shall no doubt encourage many able men in the Kingdome to take paines in the suppressing of faction, both by preaching and writing, so farre as shall be thought fit by authoritie. Thus crauing pardon for my boldnesse, I beseech almighty God to blesse your Maiesty with long life, & many happy dayes, with abundance of all gifts and graces in this world, and with eternall glory in that which is to come.

Your Maiesties most

humble subiect,

STEPHEN DENISON,

Minister of *Cree-Church, London.*

To the Christian Reader.

THou which hast a tender conscience, and desirest nothing so much as to know the right way to heauen, hauing also many doubts, which cause thee to runne vp and downe, sometimes to the publike Congregations, and other sometimes to priuate Conuenticles, for resolution. I haue for thy sake and safety vndertaken this paines; whereby I haue incensed many factious persons against my selfe, exposed my good name to the obloquie of a thousand bad tongues, and made somewhat to bold with my owne Flocke whilst I was painefully imployed in this more laborious worke, which concernes a more generall and publike good. I haue had no helpe in this seruice, saue onely the good Assistance of Authority, for the which I hope I shall praise God as long as I liue, and the testimonies of honest witnesses. For howsoeuer there were many which disliked the Hetheringtonian Faction, abhorred their opinions, complained of them to Ministers in secret, and murmured against them which should see these things reformed, yet for any that would lend their helping hand to set forward this matter of so great importance for the common safety of the Church: I found none, vnlesse it were according to the Latine Prouerbe post bellum suppetiæ. I met also with many discouragements, some in their ignorance would be ready to say, that though this faction held some absurd points, yet that they held nothing against the foundation; not vnderstanding how they vndermine Religion at the very roote of it: for grant vnto them this, that our Church is no true Church of Christ, that our Ministers are no true Ministers of the Gospell, that our best Professors are Phari-

sees, that the Sabbath day is of no force, that a master of a Family is not bound to pray with or to Catechize his Family, that they are hot Ministers that must studie for their Sermons and such like; and I pray you what will become of Religion amongst vs? Others say, that I ought to haue instructed them before I had complained: and did I not take paines publikely to instruct them; aske themselues if I did not weekely a whole quarter of a yeere together and vpwards, labour to reduce them from their pernicious opinions, yea aske themselues if [c] *three other Ministers at the least, did not take priuate paines with them about the same time when I had to deale with them in publike, so that they wanted neither publike nor priuate meanes to conuince and winne them: yea, how many Ministers haue lost their labour for aboue these twenty yeeres together in priuate reasonings with* Hetherington *and his factious company: and they are much deceiued and mislead by reports, that thinke that I first complained, for aske* Hetherington *himselfe if hee did not first vninstly complaine of me to the Reuerend Bishop of this Diocesse for my preaching against his familisticall opinions: vpon the which his complaint, I was constrained by way of Apologie for my owne innocencie to declare his opinions before authority, and to shew what iust cause I had as a Pastor to forewarne my Flocke of such Seducers, that so being forewarned they might be fore-armed. Thirdly, it might haue beene some discouragement vnto mee to consider what a slipperie aduersary I had to deale withall, which is like to a Chameleon ready to take any colour which may stand best with his owne designes, so that I should not sooner charge him with any error, but either vnder an equinocation, or else with an impudent denyall, he would lightly seeme to hold the quite contrary: yea, it might some-what haue daunted me to thinke what a clamorous faction I had to encounter with al, which go vp and downe in euery corner traducing & rayling vpon such as most oppose their errors, which write reuiling letters & inuectiues, seeking by all meanes to cast all contempt vpon such as doe the most zealously seeke their good: yea, I say which*

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qui pascit lupum vim infert, *he that feedeth a Woolfe offereth violence* to the Sheepe: *but I was content to trample vpon all these and many more discouragements for thy good O tender Christian: If my great paines shall worke in any measure for thy confirmation against Seducers, and to forewarne thee to beware of priuate Conuenticles, and to keepe close to the publike Ministry of the Word, and to the Communion of the Saints in the Church of God, I shall thinke my libour well bestowed: and thus I remaine*

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Thine in the Lord,

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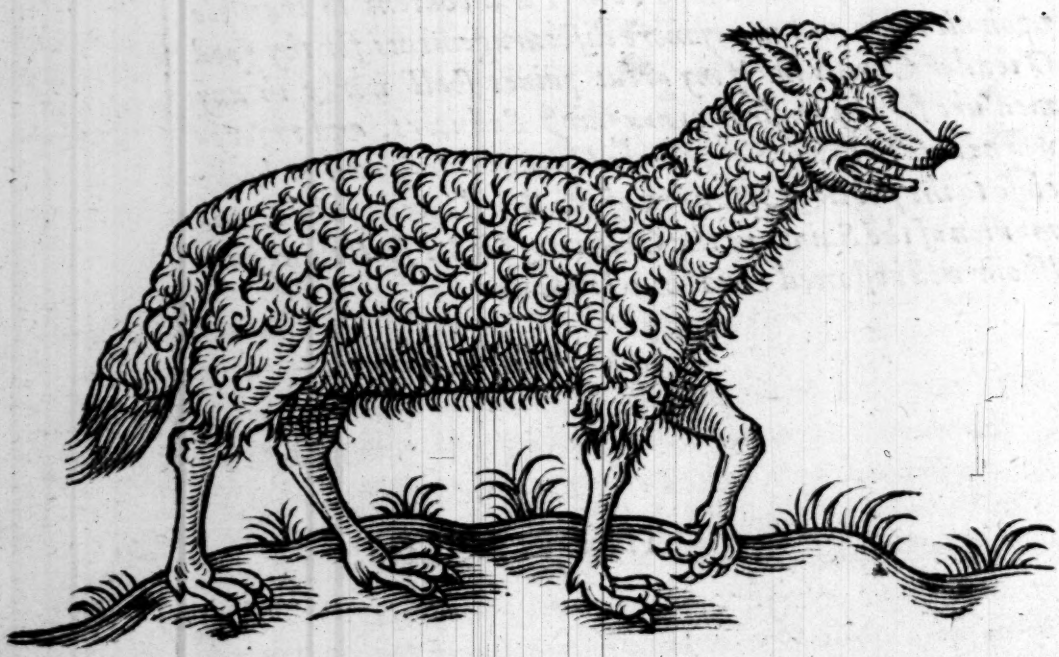
The WOOLFE in a Sheepes Skinne.



BVT BEWARE OF FALSE PROPHETS.

προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δὲ εἰσι λύκοι ἅρπαγες.

MAT. 7. 15.

But beware yee of false Prophets which come vnto you in Sheepes cloathings, but inwardly they are rauening Wolues.

SECTION I.

IN this Chapter and the two former wee haue that famous and learned Sermon of our Sauiour, made by him in the Mount, graphically penned and set downe by our holy Euangelist Saint *Matthew*, one of the blessed pen-men of sacred Scripture, and secretary to the holy Ghost. In the description of which Sermon we haue three maine parts; the Preface, the Narration, and the Conclusion: the Preface in the first and second Verses of the fist Chapter, wherein are expressed diuers necessary circumstances belonging to the Sermon: as first, the Author of it *hee .i.e.* Iesus Christ. Secondly,

condly, the place, *a Mountaine.* Thirdly, the gesture vsed by our Sauiour, *sitting downe.* Fourthly, the persons whom he taught *his Disciples.* Fiftly, the manner of expression, *when he had opened his mouth.* The narration begins at the third verse of the fift Chapter, and endeth in the 23. verse of the seauenth Chapter, and it is partly consolatory from the third verse to the end of the 12. and therein our Sauiour demonstrateth the procreant causes of true happinesse for the comfort of weake Christians. Partly exhortatory from the 13. verse to the end of the 16. and therein he exhorteth his Disciples to walke worthy of their most holy calling. Partly interpretatory from the 17. verse to the end of the fifth Chapter: and therein hee vindicates diuers of the Commandements from the false glosses of the Scribes and Pharisees. Partly dehortatory in all the sixt Chapter and beginning of the seauen. In the sixt hee dehorteth his Disciples frō two Pharisaicall sinnes, *viz.* vaine-glory concerning almes deeds, fasting & prayer from the first verse to the end of the 18. and couetousnesse expressed by worldly cares from verse the 19. to the end of the Chapter. This Dehortatory part is also continued in the beginning of the seauenth Chapter from the first verse to the sixt, and therein he dehorteth from two sinnes more, to wit, rash iudgement, vers. 1,2,3,4,5. and rash communicating of holy things to vnworthy persons, vers. 6. partly excitatory to the dutie of prayer, vers. 7,8,9, 10,11. partly declaratory demonstrating the maine thing, the Law and the Prophets aime at in their doctrine. Partly directory concerning the way to heauen, vers. 13,14. and partly premonitory, giuing warning concerning false Prophets, and other things depending thereupon, from vers. 15. to the end of the 23. Then in the last place wee haue the Epilogue or Conclusion from the 24. verse to the end of the seauenth Chapter, wherein we haue Christ his application of his whole Sermon, ver. 24,25,26,27. expressed by an elegant comparison taken from builders, and the effect which followed vpon this excellent pithie Sermon in the hearts of the hearers,

which

which was astonishment or admiration in the two last verses.

By the which Logicall Analysis we may conceiue, that this Text is a maine part of the narration or subiect matter of the Sermon it selfe, being the very premonition concerning false Prophets, and also vpon what occasion it is brought in, namely immediately vpon a direction giuen concerning the strait way to heauen in the two verses going before: and it is as if our Sauiour had said, I know my deare Disciples that you hearing of the narrow way which leadeth to happinesse, will be desirous after the manner of trauellers to aske all that you meet, but especially those which seeme to be Prophets, concerning this way for your better confirmation and conduction. But let me forewarne you of all other to beware how you aske direction of false guides; for they instead of directing you, will set you quite out of the way, as it is the [c] manner of Heresie so to doe.

c *Hæresis enim rectè gradientes ab itinere deuiare & ad se diuertere docet. Hier. in 9. prouerb.*

In the Text it selfe wee haue two parts: First, our Sauiours caueat giuen to his Church concerning Seducers, in these words; *Beware of false Prophets.* Secondly, his liuely description of them, in the rest of the Text. In the first we haue two things; a title, *False Prophets*; and a caution, *beware yee.* In the second our Sauiour giues a double description of seducers: and first hee describeth them by their outward habit, or externall shew; *they come vnto you in Sheepes cloathing.* Secondly, by their internall qualitie or disposition, *but inwardly they are rauening Wolues.* In the handling of this Text we will obserue this method. First, we will speake of the intent, or of the Text in generall. Secondly, of the extent, or of the particular application thereof.

SECT. 2.

ἀπὸ τῶν ψευδοπροφητῶν.

Of false Prophets.

FAlse Prophets.] Hauing dispatched the Logicall Analysis, and diuided the Text into its seuerall branches, in the former Section: come we now (*Christo duce*) to the particulars as they haue bin placed in the Diuision. And first of the first: namely the title, *false Prophets*. The word Prophet is vsed in two senses in the Scripture; in a strict sense, and in a large: in a strict, and thus it is put for a prenunciator or foreteller of things to come, being deriued from the Greeke verbe προφημι, which signifieth to diuine: and of these diuiners there haue bin two sorts: first, such as did diuine truely and sincerely, thus *Agabus* was a true Prophet, *Acts* 11.28. foretelling of a famine, which also came to passe in the dayes of *Claudius Cæsar*. Secondly, such as did diuine falsely, or if truely, yet not sincerely: such as did diuine falsely, thus those 400. in 1 *King*.22. which prophesied that *Ahab* might goe vp to *Ramoth Gilead* and prosper, were false Prophets, as appeared by the euent. And thus the heathen Oracles, which prophesied (as [c] Saint *Augustine* hath it) that the Christian Religion should continue but 365. yeares, were found lying Oracles, our Religion hauing continued already aboue sixteene hundred yeeres. Secondly, such as did prenunciate truely but not sincerely: thus the [e] nine *Sibyls* which sprung vp amongst the Heathen, and prophesied concerning the incarnation of Christ, and of his comming to iudgement, they were not to be esteemed true Prophetesses, because howsoeuer they predicted many truths, yet they serued the diuels turne in that which they did: seeking the credit of his kingdome, and not the glory of God. Much like vnto our vnwitching witches, which doe some seeming good in the Common-wealth in helping men

c Lib.18. *de Ciuit. Dei.c.*54.

e *Lib.Sibyllin Orac.*

men sometimes to their goods, and yet cannot be truely called good members, because what good they doe they doe in the diuels name, for the crediting of his Kingdome; doing a thousand times more mischiefe to mens soules that seeke vnto them, then good to their bodies or estates.

Now here a question may be moued, *viz.* whether the gift of true sincere prediction in matters diuine be vtterly ceased or no. Learned [a] *Aretius* saith, that it were rashnesse totally to denie the gift of Prophesie to the whole Church at these dayes; but with the peace of that learned and worthy man, I will be bold to say that the *donum Propheticum*, or gift of Prophesying, as it was in the Prophets of old, which did breath new Scripture, and foretell things to come certainely and infallibly, is finally ceased, because the Scripture is now so compleat, as that nothing must be added thereunto, *Reuel.* 22.18.

a *In Problem Loc. de Prophet temerarium est negare in totum Ecclesiæ etiam hodiernæ hoc donum Propheticũ.*

Secondly, the word Prophet is taken sometimes in a large sence, and thus it is vsed for a chiefe Speaker or Teacher: and in this sence Ministers are called Prophets in diuers places of the new Testament: and thus also the Heathen Priests which were [c] *Antistites fanorum*, as one speaketh, the Clarkes of the Closset in the Idols Temples, were called Prophets. Thus in like manner *Aratus* and *Epimenides* Heathen Poets are tearmed Prophets in holy Scripture as being chiefe speakers and teachers amongst their Countrimen. Thus the word נביא which is the vsuall word in the *Hebrew* Bible, put for a Prophet, comes of the root נבא as two of the Iewish [e] Rabbines which are best Interpreters of the propriety of their owne language haue noted, and the word נבא or נבע signifies to speake as well as to bud. And herein appeareth the vsefulnesse of the Iewish Doctors, in that they goe beyond all the Lexicons in the world for the naturall deriuation of the Hebrew words of the old Testament from the right roots in the right sense: indeede they are mad Interpreters of the matter of Scripture, therein God hath iustly cast vpon them

c *Festus apud Stephan. in Thesauro Græcæ Linguæ.*

e *Rab. Shelom.*
e *Aben Esra in c. 7. Exod. ver. 1.*

them the ſpirit of ſlumber, but they are acute Interpreters of the words.

Here in my Text the word Prophet is taken in the large ſence ψευδοπροφητῶν, falſe Prophets being put for ψευδοδιδασκάλων, falſe Teachers, by a *Synecdoche ſpeciei magis exquiſitæ*, as[c] Rhetoricians ſpeak; a more particular tearme being vſed for a more generall. For it is not ment of ſuch Mountebankes, as tooke vpon them to foretell things to come, which commonly are the obiects of ſcorne and diriſion, that we ſhould beware of them. Although it is true we muſt take heed of harkning vnto ſuch; but rather of ſuch impoſtors and ſeducers as tooke vpon them to be chiefe ſpeakers amongſt others, pretending either to ſpeak immediately from God by reuelation, as deified or rather diabolized familiſts, or illuminated or rather occæcated anabaptiſts and other enthuſiaſts make their deluded proſelites beleeue they doe, or elſe to ſpeake from the Oracle of Gods word by an eſpecial inſight as they ſuppoſe, giuen vnto them to interpret Gods meaning in ſacred writ, as the Pope pretendeth he hath.

c *Alſtedius in rhetor.*

And leſt that any ſhould erroniouſly iudge that by falſe Prophets here are meant onely erronious Miniſters, and ſuch as are in orders, wee are to know that the word ψευδοπροφῆται, is according to the proper ſignification as much as *falſo Prophetæ*; that is, ſuch as properly are not prophets, but onely pretend themſelues to be ſo: and in this reſpect falſe guides amongſt the people are as well meant here by pſeudoprophets, as amongſt the Miniſters. Thus much for the title giuen by our Sauiour to deceiuers of mindes, and that by way of expoſition; as for the Vſe and application, it followes in the next Section ſaue one.

SECT.

SECT. 3.

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Beware of false Prophets.

ΠΡοσέχετε, beware yee: the word προσέχετε signifies properly *adhibete*, apply yee; as though hee had said apply your minde or heart. This word is taken in two senses: First, in the sense of attending in 2 *Pet.*1.19. ὡ καλῶς ποιεῖτε προσέχοντες, *Wee haue a more sure word of the Prophets, to the which yee doe well that you doe attend.* Secondly, in the sense of bewaring in *Mat.*6.1. προσέχετε μὴ τὴν ἐλεημοσύνην, *Beware least you giue your almes to be seene of men.* In which sense also the Heathen man vseth it, take heede least thou be as little children, which sometime affect to be a Philosopher, sometimes to be a Publicane, sometimes to be a Rhetoritian, and sometimes to be *Cæsars* Tutor. In my Text the word is taken in the latter sence, namely for bewaring, as you haue it faithfully translated in our last *English* translation; vnto which also the *Syrian* translation agrees אזדהרו which in the forme ithpehal signifies, be ye forewarned; and the *Arabicke* in like manner احذروا *ocdshorou*, which in the first coniugation in the imperatiue mood signifies *Cauete*, beware yee, or take ye heed. Thus for the meaning of the word προσέχετε.

Προσέχετε τὸν νοῦν ἢ τὴν γνώμην.

Προσέχε μὴ ὡς παιδία νῦν φιλόσοφος, ὕστερον τελώνης εἶτα ῥήτωρ εἶτα ἐπίτροπος Καίσαρος. *Epictet in Enchir.c.36.*

Beware of false Prophets. Our Sauiour giues this caueat both to his Disciples present, and also to all succeeding Christian Churches, to the end of the world. To his Disciples present, because in their very [c] dayes the Church was annoyed with diuers pernicious Sects: with the Pharisees, which like vnto our Papists, held Iustification by humane merits: with the Saduces, which held like vnto our Atheists, that the soule perisheth with the body: with the Essens, which thought themselues to be free from all humane authority: like vnto our Anabaptists, whom I tearme

c *Teste Iosepho lib.*18.*c.*2.*antiquit.*

tearme ours, not because they are of vs, but because like vnwelcome guests, they will needes liue amongst vs: for this cause Christ forewarneth his Disciples here to beware of false Prophets, that is, to beware of the Pharisees, lest their iudgement should be corrupted in the maine, namely concerning the Doctrin of Iustification. Secondly, to beware of the Saduces, lest by their Atheisme they themselues should be weakned in their faith. Thirdly, to beware of the Essens, lest by their example they should shake of the yoake of subiection. And in this our blessed Sauiour should be a patterne to all the Ministers of the Gospell, to teach them to the vttermost of their power to endeauor to beat downe the Errors that either spring vp, or else are most rife in their times. *Tit.* 1.9. 1 *Tim.* 1.3.

Secondly, this caueat is also giuen by our Sauiour to all succeeding Churches, because he foresaw by the spirit of Prophesie, that many false Prophets would arise in after times, *Mat.* 24.24. he foresaw Antichrist arising in the West in the *Romane* Chaire, from the dayes of *Boniface* the third, who ambitiously obtained of [c] *Phocas* the Emperour, to be called the Æcumenicall or Vniuersall Bishop of the whole Christian world; and therein approued himselfe to be *præcursorem Antichristi* (as [c] *Gregorie* the first speaks) the very forerunner of Antichrist; and so by consequence all the Popes that euer haue succeeded him in that sea, to haue bin τὸν ἀντίχριστον, that great Antichrist.

Secondly, he foresaw many false Prophets arising in the virgin-time of the Church, in the first 500. yeares after his ascension, and therefore forewarneth his Church which were to liue in those ages, to beware of false Prophets, as he forewarneth vs and all Churches that haue liued before vs for the space of a thousand yeares and vpwards in the times of Antichrist, or that euer shall liue hereafter to the end of the world, τὸ προσέχειν ἀπὸ τοῦ ἀντιχρίστου, to beware of the Pope, and his Antichristian Doctrine. And this must teach weake Christians not to take scandall, though there be many strangly affected in religion at these dayes.

c *Teste Platina in vita eiusdem Bonifacij.*

c *In Epist. lib. 4. Epist. 76.*

dayes. Christ told vs before-hand that false Prophets would arise, and wished vs to beware of them, but not to be offended or to take offence at the truth because of them. And to the end we may not thinke it strange to see so many Sects and Schismes in our dayes, I thinke it not impertinent to name the seuerall sorts of Sectaries and Hæretickes which haue sprung vp in the most pure ages of the Church, *viz.* in the first 500. yeares after Christ.

A Catalogue of Sectaries and Hæretickes which sprang vp in the Primitiue Church collected by Saint Augustine Lib. de Hæresibus, *out of* Eusebius *and* Epiphanius.

1 *Simoniani.*
2 *Menandriani.*
3 *Saturniniani.*
4 *Basilidiani.*
5 *Nicolaitæ.*
6 *Gnostici.*
7 *Carpocratiani.*
8 *Cerinthiani.*
9 *Nazarei.*
10 *Hebionei.*
11 *Valentiniani.*
12 *Secundiani.*
13 *Ptolemæi.*
14 *Marcitæ.*
15 *Colarbasij.*
16 *Heracleonitæ.*
17 *Orphitæ.*
18 *Caini.*
19 *Sethani.*
20 *Archontici.*
21 *Cerdoniani.*
22 *Macionitæ.*
23 *Apellitæ.*
24 *Seuereani.*
25 *Taciani.*
26 *Cataphryges.*
27 *Peputiani.*
28 *Artotyritæ.*
29 *Tessarescædecatitæ.*
30 *Alogiani.*
31 *Adamiani.*
32 *Elceseitæ.*
33 *Theodotiani.*
34 *Melchesidechitæ.*
35 *Bardesanitæ.*
36 *Noetiani.*
37 *Valesij.*
38 *Cathari.*
39 *Angelici.*
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41 *Sabelliani.*
42 *Oregeniani.*

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39 *Angelici.*
40 *Apostolici.*
41 *Sabelliani.*
42 *Oregeniani.*

43 *Originiastæ.*
44 *Paulonitæ.*
45 *Photiniani.*
46 *Manichæi.*
47 *Hierachitæ.*
48 *Melitiani.*
49 *Ariani.*
50 *Vadiani.*
51 *Semiariani.*
52 *Macedoniani.*
53 *Aeriani.*
54 *Pauliani.*
55 *Apollinaristæ.*
56 *Antidicomarianitæ.*
57 *Psalliani.*
58 *Metangismonitæ.*
59 *Seluciani.*
60 *Proclianitæ.*
61 *Patriciani.*
62 *Ascitæ.*
63 *Patralorinchitæ.*
64 *Aquarij.*
65 *Caluthiani.*
66 *Florimiani.*
67 *De mundi statu dissentientes.*
68 *Nudis pedibus ambulantes.*
69 *Donatistæ.*
70 *Priscilliani.*
71 *Cum hominibus non manducantes.*
72 *Rhetorani.*
73 *Christi diuinitatem passibilem dicentes.*
74 *Triformem deum putantes.*
75 *Aquam deo Coæternam tenentes.*
76 *Corpus hominis non animam esse imaginem dei asserentes.*
77 *Innumerabiles mundos opinantes.*
78 *Animas conuerti in dæmones tenentes.*
79 *Omnes liberatos fuisse apud inferos Christi discensu putantes.*
80 *Christi de patre natiuitati initium a tempore dantes.*
81 *Leciferiani.*
82 *Iouinianistæ.*
83 *Arabici.*
84 *Heluidiani.*
85 *Paterniani.*
86 *Tertullianistæ.*
87 *Abeloitæ.*
88 *Pelagiani.* vnto which may be added *Nestoriani, & Euticiani.* What all these Hæretiks held the learned may read [c] *ibidem.*

c *August. lib. de hæres. Tom. 6.*

These I say sprang vp in the more pure times of the Church, and therefore it is no maruell if there be so many Schismatikes and Sectaries in our times. Neither let Papists

pists or others reproach the Church, or say it is no Church, because many sects are in it: for as a Cornefield reteines the name of a Cornefield, though it haue many blew-bottles and other stinking weedes growing vp amongst the Corne; euen so the Church is a Church, although many Schismatikes like so many tares are sowne in it by the meanes of the enuious man of hell. And indeede the Papists haue little reason of all other to obiect against vs the multitude of sectaries, considering how faction abounds and superabounds amongst themselues. Haue they not the Thomists against the Scotists, and the Scotists against the Thomists, and the Occhamists against them both? haue they not the Iesuites against the Friers, and the Friers against the Iesuites, and the Masse-priests enuying both? yea, what are their seuerall orders of Franciscanes, Dominicans, Augustinians, and such like, but so many different factions amongst themselues disagreeing, although like *Sampsons* Foxes they be tyed together by the tayles with fire-brands betweene, being ouer-awed by the Pope the Arch-sectarie, and the Inquisition-tortures.

SECT. 4.

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Beware of false Prophets.

ΠΡοσέχετε, beware: where obserue, First, that it is not said πρόσεχε in the singular number, as though our Sauiour had spoken onely to some one man, that hee should beware of false Prophets. Secondly, that it is not said προσέχετον in the duall number, as though he had spoken to some two in the world; but προσέχετε in the plurall number, to intimate that he spake vnto all that euer should take vpon them the title of Christians to the end of the world.

And indeede it is the dutie of all Christians, of what

ranke soeuer they be, τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, to beware of false Prophets.

First, Kings and Princes must beware of them, and that both in respect of themselues, and also in respect of their subiects. In respect of themselues, they must τὸ προσέχειν ἑαυτοῖς looke to themselues, lest any sonne of *Belial*, or any instrument of Antichrist be so impudent as to presse into their roiall presence to seduce them, and this they had neede to looke vnto with infinite circumspection; because the beloued Disciple Saint *Iohn* in his Apocalips, c. 16. v. 13, 14. giues them an *item*, that three vncleane spirits like frogs shall come out of the mouth of the Dragon, and out of the mouth of the false Prophet, being spirits of Diuels working miracles, and going forth to the Kings of the earth, and of the whole world, &c.

Secondly, Princes must τὸ προσέχειν τοῦ λαοῦ ἀρχομένου, beware of false Prophets in respect of their subiects. They must take the Foxes, the yong Foxes which spoile the Vines, *Cant.* 2. 15. they must not giue any toleration to Idolatry in the Lords Land; but like good *Iosias*, in their time they must take away all the abominations, and cause all men to serue the Lord, 2 *Chron.* 34. 33. Princes are Shepheards of the people, so the Euangelicall Prophet *Esay* stileth them in his 44. Chapter verse 28. that saith of *Cyrus, hee is my Shepheard, &c.* and [c] *Homer* the King of Poets giues them the like title, in the first of his *Iliads* tearming *Dryas* a Shepheard, who was indeede the Prince or Chief-taine of the people. Now as it is the care of Shepheards not to suffer noysome Beasts, Wolues, and the like, to haue their dens amongst their Sheepe: euen so it ought to be the care of all Christian Princes τὸ *abigere Lupos*, not to suffer Idolaters to set vp their abhominations in any part of their Kingdome: the danger that may in any sort accrue vnto Princes (whose soules doe thou O Lord alwayes binde vp in the bundle of life) comes not by denying vnto Idolaters that which tends to their owne hurt, no more then euill vnto indulgent Parents by denying kniues

[c] Δρυαντὰ τὸ ποιμένα λάων. *Dryantem etiam pastorem populi.*

kniues and poyson to their Children, when they earnestly cry for such things, but the danger is rather in satisfying their vnlawfull and sinfull desires, for herein they prouoke Gods anger against themselues, 1 *Kin.* 11.9. *Reuel.* 2. 20.

Secondly, Ministers must τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, beware of false Prophets. They must beware of reading and preferring the erronious postils of pseudoprophets before the Orthodox writings of sound Diuines: the want of this good take heed is the cause that many young Ministers come quickly to be corrupted in their iudgements, and instead of teaching, doe rather corrupt others. Secondly, they must beware in respect of their flocke (*caueant Ministri*) lest while they sleepe the enuious man sowe tares, as it is in the Gospell. Thirdly, they must beware of entertaining peace with common seducers, that is an euill peace and a bad concord indeede which is betweene the Shepheards and the Wolues, as a learned man speaketh. Thirdly, they (and I doe not exclude my selfe) must beware of being conuersant, or familiar, or delighting in the company of the enemies of Gods truth, and of his seruants: it is recorded by *Eusebius* concerning *Iohn* the beloued Disciple of Christ, that when *Cerinthus* that damnable hæretick came into the same Bath where *Iohn* was washing himselfe, the Apostle sprang or leapt out of the Bath, as the Author [c] significantly speaketh, fearing lest God should haue showne a visible iudgement vpon him by the fall of the roofe of the Bath, if he had remained in the company of such a wretch. Oh that there were such an abhorring in vs Ministers at these dayes, for surely then errours would not so thriue as they doe. Fourthly, Ministers must take diligent notice of the errours that spring vp in their times, as the learned Fathers did in their dayes, and by their preaching must beat downe to their power the same errors. It is reported concerning the Mother of *Gregorie Nazianzene*, by some (although it be somewhat otherwise recorded by others in the life of the same reuerend Father)

c *Mala est pax & concordia quæ inter pastores & Lupos est, Chemnitius in harmon. Euangel.*

c ἐξήλατο τῷ βαλανείῳ: *Euseb. lib.* 4. *Eccles. hist.* c.14.

ther) That she dreamed when shee was conceiued of that worthy light of the Church, that shee had in her wombe a white whelpe which by his barking should driue away the Wolues from the Sheepefold. I stand not vpon the Historie, but I wish that all the Ministers of *England* were such white whelpes as *Gregorie Nazianzen* was, and that their preaching were like vnto his barking to scare away the wolues from the sheepfold of Iesus Christ.

Thirdly, the people must τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν: beware of false Prophets. For first they must beware of hearing them, either publikely if at any time they intrude themselues, or priuately in their clandestine or secret conuenticles. The Sheepe of Christ will not heare the voice of a stranger, but flye from him, *Iohn* 10.5. It is recorded by *Theodorite*, that when *Lucius* an arian Bishop came and preached amongst the Antiochians broaching his damnable errors, the people [c] forsooke the Congregations at the least for the present, hauing indeede bin soundly taught before by worthy *Athanasius*. Oh that the people of this age had their witts thus exercised to iudge betwixt truth and falsehood: but alas at these dayes, if error come but masked with a pretence of zeale & a thundering voice, it is readily receiued for truth by the common multitude, yea I would there were not many that make a great profession of religion, and yet are thus silly.

c *Lib.4. Eccles. hist.c.20.in hist. trip.*

ἀπὸ τῶν δὲ ἐκκλησιαστικῶν ἀπέστη συλλόγων.

SECT. 5.

προσέχετε.

ΠΡοσέχετε, beware: in that our Sauiour onely mentions here a τὸ προσέχειν, a dutie of bewaring of false Prophets, *ergo*, it may fitly be demanded and that as a case of conscience, whether it be lawfull for the Church τὸ ἀναιρεῖν τοὺς ψευδοπροφήτας, to put false Prophets to death. In the which question we must carefully note whom wee are to vnderstand by false Prophets. And by false Prophets in

in this question concerning life and death, wee are not to vnderstand them that differ in opinion from vs in smaller matters, although I wish from my heart that we were all of one iudgement in the least things, as well as in the greatest: neither are we to vnderstand thereby them which of meere simple ignorance hold some error at the least for a time against the maine foundation of Christian religion. The Apostles themselues were ignorant for a time, both of the death, and also of the resurrection of Christ, and therefore when our Sauiour spake of either of these, they wondered, as being carried away indeede (as men, though not as Apostles) with the common error of the times, which was this, to wit, that the Messiah should neuer dye, and so by consequence should neuer rise againe. But by false Prophets in this question we are to vnderstand, first such as obstinately persist in fundamentall errors, after sufficient meanes vsed for their conuiction, yea not onely persist but also endeauour to disperse their pernicious errors to the peruerting of others, seeking withall to supplant and to blaspheme the contrary truth: according to that description of false Prophets giuen by a learned [c] *Spaniard*; they are false Prophets which teach against the truth of the faith, Secondly, such also, whose Hæresies are either Blasphemous in the doctrine it selfe, as the Arians; or traiterous against Soueraigntie, as the Iesuites: and where both these concurre, the persons in whom they meet do certainly deserue a thousand deaths. First, because they corrupt the faith, and if such as corrupt and poison the springs of water, at the which men and beasts receiue their drinke deserue capitall punishment, how much more they, which as much as in them is, doe impoison the fresh springs of Sion. Secondly, because they murder mens soules, yea as farre as possibly they can, they murder Christ in a Christian man, as Saint *Augustine* speakes in his fift tractate vpon Saint *Iohn*. And therefore if he that murders a mans body deserues death, how much more hee that destroyes a mans soule. Or if they which were murderers of the Lord Iesus

[c] *Pseudoprophetæ sunt qui docent contra veritatem fidei. Tostat. Abul. ad loc.*

Quantum in ipsis est Christum in homini occidunt.

Iesus in respect of his body deserued to dye, how much more they which seeke to murder his holy spirit. Thirdly, the *Turke* himselfe (as one truely saith) cannot so much hurt or endamage the Church of God as an hæreticke may: and therefore if it be lawfull to put to death common enemies of our liues in warre, why is it not lawfull for the Magistrate to put to death the enemies of our soules, of God, and of the State.

Nec turca tantum damni inferre potest Ecclesiæ quantum hæreticus. Ferus in mat.

Againe, we haue diuers examples of this lawfull seueritie executed vpon Idolaters in former ages. First, in *Eliiah*, in 1 *King*. 18. 40. commanding all the Prophets of *Baal* to be slaine. Secondly, in *Iehu*, in 2 *King*. 10. 24, 25. giuing the like command concerning the worshippers of *Baal*. Thirdly, in all the inhabitants of the land of *Iuda*, in 2 *King*. 11. 18. who destroyed all the houses of *Baal*, and slue *Mattan* the Priest before the Altars.

Furthermore we haue examples also in the Ecclesiasticall Historie: First, in *Constantine* that famous Christian Emperour, who enacted a statute, as appeares by a [c] letter of his written to one *Taurus*, That if any did offer Sacrifice vpon the Altars: *gladio vltore sterneretur*: he should be put to death by the sword, and his goods confiscate. The like was enacted by [c] *Theodosius*, and *Valentinianus*, by *Martianus* also, as the same *Henry Bullinger* recordeth.

c *Apud Bullinger decad. 2. Sermon. 8.*

c *In Codice Theodosiano tit. 2.*

And the ground and warrant of this is the good word of God: for the Lord himselfe saith, *Deut. 13. 5. that Prophet or dreamer of Dreames shall be put to death, because he hath spoken to turne you away from the Lord your God*: and in vers. 9. *thou shalt surely kill him, thine hand shall be first vpon him to put him to death, and afterward the hand of all the people.* And againe in vers. 10. *thou shalt stone him with stones that he dye, because hee hath sought to thrust thee away from the Lord thy God.* Now if any shall say this was a Iudiciall Law giuen to the Israelites. I answer, say it were so, yet the equitie of that Iudiciall Law remaineth still to all Nations. The like proofe we haue in *Zech.*

13. 3.

13.3. *it shall come to passe that when any shall yet prophesie, then his Father and his Mother that begat him, shall thrust him through when he prophesieth.*

[c] Saint *Augustine* indeed wauered concerning the like point for a time as he himselfe confesseth in one of his Epistles, but when he saw that the City wherein he dwelt was reclaimed from Donatisme by the sword of the Magistrate, hee reuersed his opinion, and confessed that Heretickes might lawfully bee enforced and punished by the Magistrate.

[c] *Epistol.* 48.

But if any shall obiect, that in the new Testament wee are exhorted indeed to flye the company of Heretickes, *Rom.*16.17. not to receiue them into our houses, 2 Epist. Iohn verse 10. after the first and second admonition to reiect them, *Tit.*2.10.

Obiection.

And heere in my Text to beware of them, but no where to put any of them to death. I answer, at that time when the New Testament was penned, and also when our blessed Sauiour liued vpon the earth and preached, the Church of God was vnder the tyrannie of the Romane Empire: so that it had bin in vaine at that time to haue stirred it vp to put false Prophets to death, the hands of the Church being then bound; neither was it absolutely necessarie to vse any such excitation, because there was sufficient direction giuen already in the Old Testament, what was to be done concerning hereticall Seducers: and yet it is to be obserued, that the Church euen in the New Testament wished that seducers were cut off, *Gal.*5.12. vpon the which place, one of the [c] antients saith, the Apostle in this Text of Scripture doth not onely wish a spirituall cutting off to the seducers of his time, but also a corporall abscission: he desires that as they were a meanes to put the Galatians to bodily paine by vrging Circumcision vpon them, so that they themselues might bee put to bodily paine by vtter cutting off their very liues: where that reuerend Father vseth an accusatiue case *hos* of the person after maledicit after the manner of the *ecclesiastici Scriptores*,

Answer.

[c] *S. Ambrose non solum spiritaliter sed etiam carnaliter hos maledicit.*

res, whose fashion it is, as a learned [c] Gramarian speakes, to put accusatiue cases of the person after verbes, compounded with *benè* or *malè*: but to let the construction passe and to returne to the matter: here wee see in Saint *Ambrose* his iudgement, that the Church in the Apostles time, though it had not present power to put seducers to death, yet it wished that they were put to death: and if the Church in those daies wished their death, it would as well haue put them to death if it had not beene restreined by ouer-ruling tyrannie; as it is more then probable.

I might be large in this subiect, but I must *instar canis ægyptiaci* content my selfe with a lap or two of this Nilus, for feare of being stung by the Crocodile of rash censure for my tediousnesse: therefore for breuity sake I referre the learned Reader to that learned booke [c] of *Theodore Beza*, the title wherof you haue in the margent wherin he proues by impregnable arguments, That hereticks may be Lawfully punished by the Ciuill Magistrates, yea and if they cannot by any other meanes be reclaimed, they may iustly be put to death, as [e] *Seruetus* was at *Geneuah*, *Anno* 1553.

Now what I haue said in this question concerning the punishment of hereticall seducers may iustly be applyed also to blasphemers of God. For if they which denie fundamentall truth and oppose it with obstinacy deserue death, how much more they which blaspheme it and the author of it which is God and Christ: and therefore if any miscreant Iew or other shall come impudently amongst vs Christians, and like another Goliath shall defie our Sauiour as he did the host of the liuing God: surely our Magistrates vpon iust proofe may lawfully put him to death: May? Yea ought so to doe. God himselfe maketh blasphemy capitall, or death-deseruing in expresse termes, *Leuit.* 24.16. and *Nebuchadnezzar* in *Dan.* 3.29. makes a Decree, that if any of what Tongue or Nation soeuer, shall speake any thing amisse (as you haue it in the English Translation) against the God of *Shadrach*, *Meshach*, and *Abednego*,

[c] *Despauterius in Syntax.*

[c] *De hæreticis a ciuili Magistratu puniendis aduersus Martini Bellij farraginē & nouorum academicorum sectam.*

[e] *Teste Caluisio lib opus chron.*

Abednego, he ſhall be cut in pieces, and his houſe ſhall be made a dung-hill : the originall words in that Text, namely the Caldee, ſhew the ſtrictneſſe of that ſtatute : for whereas it is tranſlated ſhall ſpeake any thing amiſſe, in the Caldee it is ſhall ſpeake an error : intimating thereby that if any did ſpeake blaſphemie though it might poſſibly be pretended, that he did ſo out of error of iudgement : yet by the ſentence of *Nebuchadnezzar* (in that no doubt directed in the maine by the Spirit of God) he was to die for it : and if a Heathen King was thus zealous for God againſt Blaſphemers, how much more doth it behoue Chriſtian Princes to bee zealous : but I leaue this point : and thus I haue done with the firſt part of my Text, to wit, the Caueat of our Sauiour giuen to his Church concerning Falſe Prophets, in theſe words, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν : *Beware yee of pſeudoprophets.*

ואמר שלה

SECT. 6.

ὅτινες ἔρχονται.

Which come, &c.

WHich come vnto you in ſheeps clothing. In this firſt Deſcription we haue three things to be obſerued concerning Falſe Prophets. Firſt, their intruſion, ἔρχονται ἢ πρεσβεύονται they come vnſent. Secondly, their inſinuation, πρὸς ὑμᾶς ἢ πρὸς τὸν κόσμον they come to Chriſts Diſciples, not to the common multitude. Thirdly, their hypocriſie, ἐν ἐνδύμασι προβάτων οὐκ ἐν ἐθνίσεσιν ἰδίαις they come diſguized and not in their owne likeneſſe. For the firſt, that they are meere intruders into the office of teaching, and haue no lawfull calling thereunto, it is apparant in *Ier.23.21. I haue not ſent theſe Prophets, yet they ranne, I haue not ſpoken vnto them, yet they prophesied* : they haue no calling from God. 1. Becauſe either they are meerely ignorant and vnſufficient to be guides, as many are which take vpon them to be teachers amongſt the Anabaptiſts and Familiſts being vnlearned men taken out of ſome trade,

trade, or secondly, because they haue not a right ministerial affection, but aime at their owne priuate ends, to wit, to rob, kill, & to destroy, as our Sauiour saith of them, *Ioh.* 10. 10. or thirdly, because they hold and teach fundamentall errors, which plainely argueth that they are guided by the spirit of Satan, and not by Gods Spirit. Furthermore commonly they haue no calling from the Church, yea, they contemne that calling as idle and impertinent, being like those seducers spoken of, *Act.* 15. 24. which went out and taught the Gentiles, the Apostles giuing them no such Commandement.

I will not insist vpon this point, yet it may serue as a strong motiue to dissuade men and women from hearing these vnsent seducers: for if they be not sent of God, why should any dare to heare them, yea what good can any man expect to receiue by such teachers; and yet such is the folly of many at these times, that they had rather heare a man without calling in some priuate conuenticle, then a true minister sent of God and authorized by the Church in a lawfull assembly.

SECT. 7.

Πρὸς ὑμᾶς.

Vnto you.

VNto you, that is vnto you my Disciples: whence obserue me, what kinde of people hereticall teachers desire especially to seduce, namely [c] Christ his Disciples or such as are liuing members of the Church. This is confirmed by that in *Mat.* 24. 24. where we haue false Christs, and false Prophets going about to deceiue if it were possible the very elect, and by that in *Reu.* 2. 20. where we haue the Romish Iesabel (for of her I take it, is typically spoken in that place) seducing Gods seruants: we may also see it daily verified by very experience for whom do Familists, Anabaptists and other Sectaries commonly labour to peruert and seduce? Not Drunkards, Adulterers, Sabbath-breakers,

[c] *Qui Lupi rapaces nisi spiritus subdoli ad infestandum gregem Christi intrinsecus delitescentes. Tertul. lib. de præscript.*

breakers, Gamsters, Lyers, Swearers and such like, but rather such as seeme to be conuerted, which mourne for their sins and desire to know the right way to heauen, hauing bin in some measure wrought vpō by the publike ministery of the Church: wherein seducers are like vnto kites, which flie vp and downe to ceaze vpon tender Chickens, or rather like vnto their father the Diuell, who loues to come in amongst Gods children, *Iob* 2.1. not for loue of their persons, much lesse of the exercises of Religion, but to accomplish his owne ends, which may serue for a Caueat to all tender Christians, to teach them the more carefully to looke to themselues: but I will not further insist vpon this point.

SECT. 8.

ἐν ἐνδύμασι προβάτων *in sheeps clothing*, that is, ἐν δέρμασι προβάτων *in sheepes skinnes*: for what is the cloathing of a silly sheepe but its skinne or fell: in this Description of False Prophets, our Sauiour may seeme to allude to the Woolfe in the Fable: concerning the which the Mythologist speaketh thus: a Woolfe on a time putting on a sheepes skinne immingled himselfe amongst the Flocke, and so euery day strangled some of the sheepe, which when the shepheard perceiued, he tooke the Wolfe and hanged him vp in an high tree: at the which when other shepheards ignorant of the cause wondered, and demanded of their fellow-shepheard what hee meant to be so cruell to hang vp a silly harmelesse sheepe; he answered: his skinne as you see is the skinne of a sheepe, but his workes are the works of a Woolfe: vnto the which it is not altogether improbable (for I will not be peremptory in allusions) that our Sauiour in my Text doth in some sort allude, no more then it is improbable that S. *Paul* doth allude to the olympian games in 1 *Cor*.9.23,24,25. where he speakes of running of a race for a corruptible Crowne: neither is it in any sort impossible for Christ to haue this allusion, *Æsop* the mythologist

Lupus ouis pelle indutus ouium se immiscuit gregi quotidieque aliquam ex eis occidebat quod cum pastor animaduertisset illū in altissima arbore suspendit, interrogantibus autem cæteris pastoribus cur ouem suspendisset aiebat pellis quidem vt videtis est ouis opera autem Lupi.

thologist liuing almost 600 yeeres before him as *Bucholzerus* notes out of [c] two substantiall Authors in his *index Chronologicus*; and the words of the Text so iustly agreeing: *Beware of False Prophets which come vnto you in sheepes clothing, but inwardly they are rauening Wolues.*

[c] *Eusebius & Suidas.*

In sheepes clothing: wherein we may obserue that it is not the manner of seducers ordinarily to appeare outwardly what they are within, but if they be birds of the prey they will seeme to be doues, if they be stinging Serpents, they will seeme to be harmelesse wormes, if they bee truculent Wolues they will seeme to be innocent sheepe, in a word; if they be [c] foule within they will be faire without: and the reason of this hypocrisie in seducers is manifest, because as it is with a Wolfe, if he should come howling to the sheepefold and in his owne skinne the watchfull shepheard would resist him with his crooke and with his dog, but putting on a sheeps skinne and counterfeiting the bleating of a sheepe, hee findes entertainement, and the sheepe shunne him not, but delight to walke with him, vntill he plucke out their throates: euen so pernicious seducers, if they should come in their owne likenesse, they know the Magistrates and Ministers would withstand them, and the people would shunne them, and flie from them: but comming in the name of zealous Christians, they are lesse suspected, and lesse shunned and opposed: yea, with some they finde kinde entertainement, and obtaine a good report. I speake this to the shame of many in our times, which haue not learned to put difference (so ignorant are they of the doctrine of Religion) betweene a palliated Woolfe, and a true Orthodox sheepe of Iesus Christ.

[c] *Introrsum turpes speciosi pelle decora.*

SECT.

SECT. 9.

In sheepes cloathing.

HEere it may be demanded, what is meant by *sheepes cloathing*; or in what manner, cunning seducers come in that rayment. I answer, Seducers come in sheepes clothing. First, when they come with quotations out of holy Scripture, to confirme their damnable positions: thus the diuell came to our Sauiour in sheepes clothing, when he came with a *sic scriptum est, Mat.4. for it is written, he will giue his Angels charge ouer thee, &c.* and thus Familists, and Anabaptists come in sheepes clothing, which vse to bring Scripture peruerted to proue their tenents, as though the Scripture of truth did in any sort fauour their errors: and thus *Arius* came in sheepes clothing, of whom I haue read, that he brought 42 places out of the Scripture to proue, that Christ was meere man and not God, against *Athanasius* that disputed with him in the Nicæan Councell.

Secondly, when they come vnder a pretence of hauing all antiquity on their sides, fauouring their hereticall opinions, deceiuing the world as the Gibeonites deceiued *Iosua* with old bottels, and old shooes, and mouldy bread, and old garments, as though they had come from farre, when as indeed they were but of the next towne. *Ios.9.11, 12.* Thus *Bellarmine* and other Controuersists amongst the Papists come as Woolues in sheepes clothing, when they impudently affirme that all antiquity is on their sides, that all the Fathers, and Councels, and Doctors speake for them and the like; which hath beene proued false to their faces by many of our [c] learned Diuines, which haue taken paines to confute them, and this shewes, that they haue browes of brasse to boast of antiquity, when as the maine abominations of Popery were first hatched by the Trent-Councell, or rather the Trent-Conspiracie, hardly yet an

[c] *Whitakers, Chamierus, Willet and many others.*

an 100 yeeres agoe, and were not so much as knowne to the Fathers which liued in the first 500 yeeres after Christ. I pittie their soules that are so enthraled to such guides, as that they must beleeue whatsoeuer they tell them without any further disquisition, and so must content themselues with the colyars faith, to beleeue as the Church beleeues, though they know not what the Church beleeueth. I pitty them, I say, because they are as sheepe committing themselues to the keeping of a Woolfe, as it is in the [e] comædie, and I will still pray that God would deliuer them out the iawes of these foul-deuouring Woolues; and that hee would cause the light of his owne Gospell to shine into their hearts, whereby the darke mists of ignorance and superstition may bee dispelled and abolished, that so they may receiue the truth in the loue of it, to their owne eternall benefit, and the comfort of others.

[e] *Apud Terentium ouem Lupo commisisti in Eunucho act.5. scen.1.*

Thirdly, when they come with plausible bookes, such bookes as seeme to haue many good things in them, but some bad, such bookes as haue some phisicke and some poyson, some wheate and some tares: for it is the manner of Heretickes as *Gregory* notes to mingle some good things amongst their bad, euen as a cunning poysoner when he meanes to poyson another man with some deadly wine, he first annointeth the lip of the cup with sweet hony: thus the most Heretickes and Seducers come in sheepes clothing, by giuing seducing bookes as a great present to such as they meane to seduce: their bandy bookes being like the [c] Troiane horse in Vergil, which was pretended to be the gift of *Minerua*, but it wrought the ruine of *Troy*.

Lib.15.moral. c.10.habent hoc hæretici proprium vt bona malis punisceant. Sicut qui veneni poculum porrigit, ora poculi dulcedine melius tangit.

[c] *Æneads 9.*

Fourthly, when they come as the Apostle speakes of them, *Rom.16.18.* with good words and flattering speeches pretending to tender our good, and to counsell vs for the best, to wish our saluation, &c. and yet vnder that coulour, labour to seduce vs: for as a learned [c] Father speaketh: Heretickes vnder a colour of giuing good counsell doe indeed seduce men: thus likewise all seducers come

[c] *Gregorius magnus lib.23. moral.c.21. hæretici sub specie consulendi agũt negotium seducendi.*

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to the Church of God in sheepes Cloathing, for they all pretend to giue good and sauing Counsell: when as their breath is as the poyson of Aspes, and as it is said of the Basiliske, that hee kills with his looke, or with the beames that come from his poysonfull eyes, euen so these kill with their mouthes by the poysonfull breath which procedeth from the same; according to that *Adders poyson is vnder their lips*, Selah. *Psalme* 140. 3.

Fifthly, when they come with the whole superficies or outside of a Christian profession as [e] one of the ancients speakes, to wit, with an outward expression of holinesse, with a seeming contempt of the world, with prayers, fastings, teares, almes-deeds, seeming zeale, comely gestures, seeming loue, seeming patience, seeming conformitie, seeming humilitie, seeming harmelesnesse and the like; for it is not vnusuall with Seducers to dissemble an honest life, as [f] one of the Fathers saith: thus the Herodians and Disciples of the Pharisees came to our Sauiour in sheepes cloathing, *Luke* 20. 20. counterfeiting themselues to bee iust men, and thus of all other Sects vnder the Sunne, the hypocriticall Sect of the Familists, together with their Comrades the Anabaptists come amongst vs Christians in sheepes cloathing: for they will carry themselues [e] smoothly as though they were very zealous and good Christians, when as in the meane time by their pernicious Doctrine and priuate Counsell, they cut the very throate of the Gospell and of the true Church of CHRIST: the Vse of this followes in the next Section.

[e] *Tertullian lib. de præscriptionibus. Superficies Christiani nominis extrinsecus.*

f Βίος ὑπόκρισις τοῦ ἔξωθεν. *Theop. ad loc.*

[e] *Hypocrisis mentitur curiosa. hypocrisie is spun with a fine thred. Chrysolog. ser. 7.*

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[f] Βίον ὑποκρίνονται σήμερον. *Theop. ad loc.*

[c] *Hypocrisis mentitur curiosa, hypocrisie is spun with a fine thred. Chrysolog. ser. 7.*

SECT. 10.

IN sheepes cloathing: it being so that seducers come as Woolues in sheepes cloathing, this may teach vs diuers things:

First, to take notice of the wofull condition of such Hypocrites, they are Christs sheepe onely in outward shew, not in heart, they are whited Sepulchers, a meere outside, a painted abhomination. The Lord may say of their outward shew, as *Iacob* said of *Iosephs* Coate, *Gen.* 37. 33. *this Coate is the Coate of my Sonne, some euill beast hath deuoured him.* So this outward forme of godlinesse is the outward forme of my sonnes and daughters, but some euill spirit hath deuoured them which vse it in Hypocrisie.

Secondly, it serues iustly to roproue many of our times, who for want of iudgement being blinded with affection, are ready to iustifie erroneous persons for a meere outward hypocriticall shew, be their doctrines and opinions neuer so pernicious and hereticall; which is as if a foolish man or woman should commend a Woolfe to be an innocent and harmelesse creature, because hee hath put on a Sheepes-skinne.

Thirdly, it serues to teach such as make shew of Religion, to take notice that a meere outside in Religion is not sufficient in Gods sight: an Hypocrite, yea a damnable seducer may haue an outside, he may come in a sheepes skinne as we haue heard: but wee must labour for an honest heart: for God aboue all respecteth that.

Fourthly, it serues to teach Christians to bee the more wary with whom they do conuerse, and whom they heare, especially to beware of priuate conuenticles, least whilst they thinke to conuerse with true sheepe, they meete with Woolues in sheepes clothing.

Fifthly, it serues to teach Gouernors to bee the more warie,

warie, when cunning seducers come before them, for as these Wolues haue their sheepes clothing to deceiue the people withall, so they haue their outward yeelding to conformity, their equiuocations, their externall submissions and the like, wherewith to deceiue authority and to rid themselues out of trouble. *Arius* was knowne to yeeld to the Nicæane Councell as appeares by a Letter of submission which he wrote to Constantine the Great: the which Letter is noted by [c] *Iouerius* in the Description of the Nicæan Councell: but his yeelding was meerely Hypocriticall to rid himselfe out of trouble, for he reteined his blasphemous opinions still, and dispersed them in priuate more then before. I confesse the Magistrates cannot doe lesse (I meane the Church-Gouernors) then receiue penitent persons vpon their submission into the Church againe. I acknowledge also that the bosome of the Church should be alwaies open to humbled and contrite persons. But because Hypocriticall seducers may make it a practice to deceiue Magistrates by fained submission, therefore the safest course is (which stands also with iustice) to inflict vpon them condigne punishment for their former disturbances, and then if after their due punishment they wil submit and desire to be receiued, to receiue them vpon further tryall, I say vpon further tryall, for ὁ λύκος τὴν τρίχα ἢ τὴν γνώμην ἀλλάττει, as it is in the Prouerbe, the Woolfe may change his haire, but he will hardly change his minde or nature: and thus much may suffice for the first Description of False Prophets, which is by their outward habit or externall shew, in these words, *which come vnto you in sheepes Cloathings.*

[c] *Lib. Sanctionum.*

SECT. II.

ἐσωθεν δέ εἰσί λύκοι ἅρπαγες.

But inwardly they are rauening Woolues.

IN these words wee haue the second Description of seducers, and as the former was by their outward shew, so this is by their inward quality: *Inwardly they are rauening Wolues:* wherein two things are to bee obserued concerning hereticall seducers: First, that they are Wolues: Secondly, that they are rauenous.

For the first, that they are Wolues, that is of a lupine or Woluish disposition, is manifest, not onely by the words of the Text, but also by that in *Acts* 20 29. where they are called λύκοι βαρεῖς grieuous Wolues, or if you will, fat Wolues, for βαρὺς in Greeke comes of בריא in Hebrew, which signifies fat as some Etymologists haue obserued, a fit Epithite for seducers, which fat themselues with the blood of soules.

And hereticall Seducers are fitly compared to Wolues in diuers respects: First, because as Wolues are dull-sighted in the day, but quick-sighted in the night, as [c] one saith of them: euen so pernicious Seducers are oftentimes very acute and sharp-witted for error, they are able in their fashion, (hauing their serpentine witts commonly exercised about nothing else) to dispute for that, yea very idiots (such as the Familists, and Anabaptists bee) will bee brabbling against Learned Ministers, *in puluere olympico*, so farre as the english skill will extend, but they are dull to apprehend the truth of sound Diuinitie, yea, they shut their eyes like Owles against that shining light.

Secondly, as the Woolfe deales [d] gently with the sheepe at the first, carrying it away vnhurt vpon his backe, vntill he

[c] *Lupus interdiu obtusius nocte clarius videt.*
[c] *Conrad. Gesner lib. 1. de quadruped.*

[d] *Lupus cũ ouem rapuerit dẽtibus eam non lædit*

he haue brought it to the place where he meanes to ſtrangle it. Euen ſo pernicious ſeducers vſe to deale with their Proſelytes, at the firſt drawing them into lighter errors, but afterwards like grieuous Wolues, plucking out the throat of their ſoules, by leading them into blaſphemous and damnable hæreſies: and thus *homo homini Lupus eſt*, one man becomes a Woolfe to another.

ſed ſuper dorſum ſuum eam ſuauiter iacêre facit, vincent in ſpecul. nat. lib. 19. c. 83.

Thirdly, as a Woolfe begets a Woolfe, according to that rule in nature, euery like begets his like: euen ſo pernicious ſeducers ſpiritually beget ſuch as proue like vnto themſelues both in opinion and practiſe, and indeede they which are conuerted, or rather peruerted by hæreticall ſpirits, whatſoeuer high conceits they may haue of themſelues, they are but of ſeeming Sheepe made reall Wolues.

Omne ſimile generat. ſibi ſimile.

Fourthly, as the Wolfe is ſaid to ſtrike a man dumbe, if he ſpie the man before the man ſpie him: euen ſo when ſeducers preuaile, they ſtrike men dumbe, in reſpect of any true profeſſion of Chriſtianity; yea, they bring them by their ſeductions to blaſpheme all ſound profeſſion.

Voce deſeratur is quem prior viderit Lupus Plin. l. 8. nat. hiſt. c. 22.

Fiftly, as the wooll of a Woolfe, if it be made into a garment will proue but an odious garment, breeding vermine vpon him that ſhall weare it inſtead of miniſtring any comfort, as *Plutarch* ſpeakes: euen ſo the good which poore ſeduced ſoules thinke they receiue by impoſtors, and deceiuers of mindes, it will proue corruption in the end.

τὸ δὲ θηρίον φθειροποιόν. c *Lib. 2. Sympoſ. q 9.*

Sixtly, as the Woolfe maketh ſhew of ciuile vertue, as of chaſtitie and the like, congreſſing but onely 12. dayes in a whole yeare. Euen ſo the moſt pernicious ſeducers commonly make ſhew of much ciuilitie and moralitie, and thereby they doe more harme amongſt the ignorant ſort then by any other meanes. Whereupon one of the c Fathers ſaith notably; let vs be exceeding wary of thoſe heretickes which are of the beſt conuerſation, whoſe liues poſſibly are directed not of God, but of the diuell. And thus we ſee for what reaſons hereticall ſeducers are fitly compared

Lupi toto anno non amplius quã duodecim diebus coeunt. Iſid. Hiſpal. lib. 12. Originum. c. 2.

c *Orig hom. 7. in Ezek. Sollicitè caueamus hæreticos qui conuerſationis, optimæ ſunt, quorum fortè vitam non tam Deus quam diabolus inſtruxit.*

pared vnto Wolues. I might adde another, taken from the rauenousnesse of Wolues, but that I reserue for the next Section. Come we now to the vse of the point.

And it being demonstrated that hæreticall seducers are Wolues, it first serues not onely to iustifie against all calumniators, but also much to commend the lawfull seueritie of Courts of Iustice against such. [c] Saint *Augustine* saith, there is a punishing mercy, and a sparing crueltie. This may seeme to be a paradox to some, but the father knew what he said; for it is a punishing mercie when worthy Gouernours doe punish dangerous seducers for the safetie of the whole, and it were a sparing crueltie to let them passe vnpunished; for looke how much mercy is shewed to the Wolfe, so much crueltie is done to the Sheep, yea it is mercy to seducers themselues (if they could skill of it) that the Gouernors seeke to restraine them from their damnable wayes, by inflicting iust punishment vpon them, this being the last meanes that the Church can vse to cure them: according to that of *Aristotle*, punishments are kindes of medicines; but howsoeuer seducers themselues and their court-slandering adherents doe take it, I am sure all good people haue great cause to praise God for the zeale of our Gouernours, in this respect: our bodies might as safely liue in a roring wildernesse in the midst of Wolues and Tygers, as our soules in our strongest Cities amongst seducers, if there were not Courts of Iustice to suppresse them.

c *Sicut est misericordia puniens ita est crudelitas parcens Epist.* 54.

*Lib.*2. *Ethic.c* 3. ἐπὶ πολλοῖς εἶναι τίνες τὰ τρεῖς.

Secondly, it makes for the iust reproofe of many at these dayes, who when they haue dangerous Wolues discouered vnto them, will not lend their helping hand to suppresse them for the common safetie of the Church, but suffer them to walke vp and downe in the very Sheepfold without resistance. Gods cause and his truth for the which they ought to contend, *Iud.*3. is little beholding to them, I pray God it be not one day laid to their charge: a bad cause oftentimes findes much patronage; the wicked will straine their purses, try their friends, put themselues to great

great paines for the supporting of it; but the cause of God may sinke or swim (were it not for good Gouernours) for any helpe or countenance that the forward men of our time, for the most part will giue vnto it. If it were notoriously knowne that some deuouring Wolfe did haunt about this Citie, which had destroyed an 100. persons, I suppose euery man would lay it to heart, and vse the best meanes he could to suppresse such a noysome creature: are we thus carefull for the common safetie of mens liues, and shall there be no care for the common safetie of their soules? Is it so heinous a matter when an hundred persons are corporally strangled, and is it nothing when many hundreds are spiritually murdered? But I imagine what you will say; why should wee put our finger in the fire? why should we meddle in a controuersie which concernes vs not? I answer, if the controuersie indeede were a meere priuate controuersie, you seeme to say some thing; but if it be a publike controuersie, and concerne the common safetie, your obiection or plea is little worth.

But many haue learned that Greeke Prouerbe in our times, ὕπνος πᾶσιν ἐστὶν ὑγιεινὰ εἶν, it is good sleeping in a whole skin: yea some are such valiant champions, that being ingaged in the Lords controuersie, will vse meanes and friends to draw their owne heads out of the collar, and leaue others to endure the whole brunt of the battell and danger. Such white-liuerd Souldiers are fit to take the *Salmacida spolia* which [c] *Cicero* speakes of; spoiles which are obtained *sine sanguine & sudore:* if victorie will come of it selfe without paines or peril it shal be welcome; if not, they loue not to contend for it.

c *In officijs.*

SECT. 12.

Ἁρπαγες.

Rauening.

R*Aueping.* Hence obserue we, that *Seducers are of a rauenous disposition.* In which very respect they are also

also compared vnto Wolues, in the words of my Text. And it is famously noted by Heathen Phylosophers (who had a great gift in looking farre into the natures of the creatures) that the Wolfe of all other beasts is the most rauenous. [e] One saith (making it a wonder) the tender Lambe is shaken out of the greedy teeth of the Woolfe: describing the Woolfe as a greedy creature. Another saith that the Wolfe endures winde and weather, raine and stormie tempests, and that at midnight, to watch for his prey. Thus the poets sing concerning the rauenousnesse of the Woolfe: and in like manner others write in prose: [n] *Plinie* saith of the Wolues called *Ceruarij* that they are vnsatiable, they can neuer be sufficed or haue enough. [m] *Conradus Gesner* saith of the Wolfe called *Circus*, that hee is *semper famelicus*, alwaies hungrie. And *Aristotle* declaring the opinion of all men concerning the Woolfe hath this report τοὺς λύκους φάσιν ὅταν πεινῶσιν ἐσθίειν γῆν τινα. They say of Wolues that for hunger some times they will eate the very earth; yea, the Woolfe beares rauenousnesse in the very forehead of his etymologie: for the word λύκος, commonly vsed for a Woolfe: either comes of the Greeke Theame λυκόω, which signifies *dilanio*, to teare in peeces, or of the Hebrew root לוע which signifieth *absorbio*, to swallow downe: both importing greedinesse.

And hereticall seducers are like vnto Wolues in this respect: being commonly such as hunger after worldly gaine, according to that in *Rom.*16.18. *they that are such serue not our Lord Iesus Christ, but their owne bellies.* And such also as thirst after the bloud of soules, compassing Sea and Land to make a Proselyte, *Mat.*23.15.

Which may serue to teach vs: First, that the desire of winning of soules is not alwayes the marke of a true Minister, a false Prophet may hunger and thirst to winne soules to his owne faction, but a sincere desire to gaine soules to Christ, and to his truth: this is a badge of a true Shepheard.

e *Ouid.l.*1.*trist. Eleg.*1.*excussa est auidis dentibus Agna Lupi.*
i *Virgil.Ænead.* 9. *ventos perpessus & imbres nocte super media.*
n *Lib.*11. *nat. hist.c.*38.
m *Lib.*1. *de quadrup.*

*Aristot.lib.*8.*de histor.animal. c.*5.

Secondly,

Secondly, this may ſerue to forewarne Gods children to looke to themſelues the more carefully, and to commit themſelues the more feruently by prayer daily to Gods ſpeciall protection, conſidering their deſtruction is ſo greeded after by many rauenous ſeducers.

Thirdly, it muſt teach vs that ſtill remaine in the truth vnſtrangled by the rauenous Wolues of the time, to bleſſe God for it: and to ſay of our ſpirituall deliuerance as the Church ſaith of her corporall, in Pſalme 124. if it had not beene the Lord who was on our ſide: now may Iſrael ſay, if it had not beene the Lord who was on our ſide, when men roſe vp againſt vs;——then they had ſwallowed vs vp quicke; but bleſſed be the Lord who hath not giuen vs as a prey to their teeth.

Thus much for the intent of the Text, or of the Text in generall. The Extent followeth.

The occaſion of all which followeth.

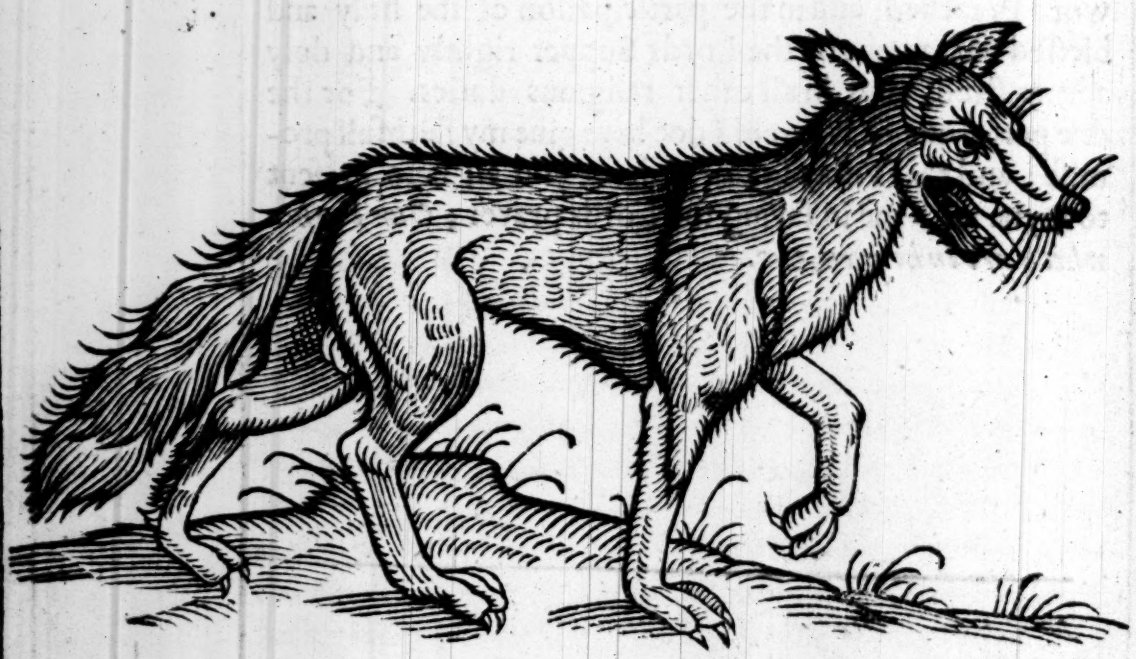
THis which followeth was added becauſe an order of ſubmiſſion or recantation was enioyned by the moſt reuerend Father in God, the Lord Archbiſhop of *Canterburie* his grace, and other his Maieſties Commiſſioners Eccleſiaſticall vnto one *Iohn Hetherington*, late of the Citie of *Weſtminſter*, and now of *Putney* in the Countie of *Surrie*, to be performed by him the ſame day this Sermon was preached at *Pauls* Croſſe, being the eleauenth day of February, *Anno* 1627. when it was ordered that the ſaid *Hetherington* vpon Sonday the 11. day of February ſhould before the beginning of the Sermon at *Pauls* Croſſe come within the wall there iuſt before the Pulpit, and there ſtand before the Preacher, bare-faced and bare-headed in ſome eminent place, where hee might be beſt ſeene and heard of the Congregation aſſembled during the whole time of the Sermon, hauing a paper on his breaſt expreſſing his offence in theſe words; *for ſcandalizing the whole*

Church of England, in saying it is no true Church of Christ, and publishing other erronious opinions, proceeding from that ill ground: for the which cause he was enioyned this acknowledgement.

Whereas I *Iohn Hetherington* stand by the depositions of sundry witnesses iudicially conuicted before the Kings Maiesties Commissioners appointed for Causes Ecclesiasticall, for that since the 20. of December 1623. I haue maintained and published, that the Church of *England* as it is now by the Law established, is no true Church of Christ, and that it teacheth false Doctrine, that the Sabbath day or Sunday, which we commonly call the Lords day, since the Apostles time was of no force, and that euery day is a Sabbath as much as that which we call the Sabbath day, the Lords day or Sunday: that the Bookes of *Esdras* are and ought to be esteemed part of the Canonicall Scripture: as also to haue vsed reproachfull words to and of the Ministers of the Church of *England*, and of their calling. And further, whereas it standeth proued against me, that being by trade a Boxmaker about fiue or six yeeres since I gaue ouer my said trade, and frequented priuate Conuenticles, by the Lawes of this Realme prohibited, taking vpon me within the time articulated to be the chiefe Speaker and to instruct others, not being of mine owne familie in points of Doctrine, and matters of faith, giuing expositions contrary to the receiued opinions of this our Church of *England*, and in defence of such Conuenticles haue said or writ that *Caesar* may command a place in publike, so as he forbid none in priuate. As also that I haue bin of opinion with the Familists touching the perfect puritie of the soule, with some other erronious opinions mentioned iu the prooses. For the which I haue bin imprisoned by the order of his Maiesties Commissioners Ecclesiasticall, and haue beene enioyned to make this my publike Recantation or submission here this day. I doe therefore before you all here present from my heart renounce, abiure, and disclaime all the said opinions as erronious

ronious and ſchiſmaticall, and doe promiſe from henceforth not to entermeddle in the keeping or frequenting of any priuate Conuenticles or exerciſes of Religion by the Lawes of this Realme prohibited: but to conforme my ſelfe in all things to the Doctrine and Diſcipline of the Church of *England*, as a member of that Church without diſturbing the peace and vnitie thereof, and doe bleſſe and praiſe God, that as a member of the ſaid Church I may freely ioyne with the Parochiall Congregations, where I ſhall reſide in the hearing of Diuine Seruice ſaid, Gods word Preached, and in the participation of the holy and bleſſed Sacrament of the Lords Supper rightly and duly adminiſtred, and in all other religious duties. For the due performance whereof I doe here giue my faithfull promiſe: and that I may ſo doe, I deſire you all here preſent to ioyne with me in ſaying the Lords prayer; *Our Father which art in heauen, &c.*

The WOOLFE in his owne Skinne.



The Seuerall kinds of Mysticall *Wolues breeding in* ENGLAND.

(***)

YOu haue heard in the generall handling of the Text, of disguised and palliated Wolues: but because, as a [c] Poet saith truely, things heard with the eare, ostentimes leaue lesse impression behinde them then things seene with the eye. Therefore I will now endeuour in the more particular Application of that which hath beene spoken; to shew you, or to present before your eyes, such a very Woolfe, as our Sauiour speakes of in my Text. I confesse a [e] learned Writer saith, which might seeme a Paradox, *Nulli sunt Lupi in Anglia*, that wee haue no Wolues in England: but for the true vnderstanding of that Author, we must necessarily distinguish of Wolues: there be naturall Wolues and mysticall Wolues: concerning naturall Wolues (and of them he speakes) he reporteth truely to the world of our Nation, that wee haue none of them *ordinarily breeding amongst vs*: but concerning mysticall Wolues, it is quite otherwise: in that sense, *multi sunt Lupi in Anglia*, we haue many Wolues in England, we haue Popish Wolues which haue sought by all possible meanes both by force and flatterie, to reduce all to blindnesse and superstition againe, as appeares by the hellish Gunpowder-plot neuer to be forgotten, in the yeere 1605. and other designes of theirs: wee haue Arminian Wolues, which make a bridge betweene vs and Popery, endeuouring in some points to reconcile the Wolues and the Lambes: which the very Heathen [n] Poets being reasonable men, haue iudged an impossible taske:

Segnius irritant animos demissa per aurem quam quæ sunt oculis commissa fidelibus.

[c] *Horat de art Poet.*

[e] *Sebast. Munster lib. 2. de insul Bryt.*

[n] *Horat. epod. 15. dum pecori Lupus infestus erit, being put for semper.*

we haue Anabaptisticall Wolues, which iumpe with the Arminians in conditionall election vpon foreseene faith or workes, in denying the doctrine of reprobation in the true sense thereof, in maintaining vniuersall redemption of all of all sorts, in maintaining the doctrine of free-will, in defending and pleading for falling from grace, or the totall Apostacy of Saints, &c.

Fourthly, I would we had not Rosey-crosse-Wolues which turne Diuinity into phansies, & idle speculations of their own braine esteeming text-men, or such as endeauour to keepe to the naturall sense of Scripture (not daring to make an allegorie in a Text where the spirit of God desires to be vnderstood without an allegorie) to bee vulgar Diuines, as they inculcate in some of their phansifull bookes; boasting also of their ability to worke such miracles as I should tremble to name: but because they doe this more priuately; being either ashamed, or affraid it should come to light, I passe it by for the present; there may be further occasion heereafter giuen vnto some to lay them open, that others may beware of them: Lastly, I would wee had not Familisticall Wolues, and that of diuers sorts, as first, Familists of the Castalian order which dissent from our doctrine, and oppose it in euery syllable thereof, and yet like notorious Hypocrites, if they be neuer so little questioned, will make shew by outward seeming conformity, as though they did highly approue the doctrine of our Church, and were ready-prest to defend the same: which hold also that the Law of God may bee perfectly fulfilled by men in this world, which tearme themselues Eagles, Angels, and Arch-angels: which hope in a short time to be inspired with light and illumination, as farre as euer *Paul* or any of the Prophets were: which allegorize the places of Scripture concerning Christ, dreaming onely of a sanctifying Christ, and abhorring a iustifying Sauiour; expecting saluation indeed by their own works: holding that Turkes & Pagans may be saued as well as any other if they liue well, though they had neuer heard of Christ: if their be

Vulgares theologos.

be any of this faction ſtill remaining, I wiſh them ſpeedily to repent, for otherwiſe God no doubt will in time diſcouer them, notwithſtanding all their ſhifts and hypocriſies.

Secondly, I would we had not Gringltonian Familiſts in the North parts of England, which hold:

First, that the Scripture is but for nouices.

Secondly, that the Sabbath is to bee obſerued but as a Lecture day.

Thirdly, that to pray for pardon of ſinne, after one is aſſured of Gods loue, is to offer Chriſt againe.

Fourthly, that their ſpirit is not to bee tryed by the Scripture, but the Scripture by their ſpirit.

Fifthly, that we muſt not now goe by motiues but by motions.

Sixthly, that when God comes to dwell in a man, he ſo fills the ſoule, that there is no more luſting.

Seuenthly, that they ſee no reaſon why Miniſters ſhould ſpeake againſt the ſinnes of the wicked, ſeeing the wicked man canne doe nothing but ſinne.

Eighthly, which boaſt and thanke God, that they haue caſt off praying in their Families, repeating of Sermons and ſuch like long agoe.

Ninthly, which ſcoffe at ſuch as make Conſcience of words, with many other pernitious points.

Thirdly, I would wee had not Familiſts in the Mountaines, which ſay, that they haue quite vanquiſhed the diuel, that they are pure from all ſinne, and that they are neuer ſo much as tempted to doubt of their ſpirituall eſtate. Fourthly, I would we had not Familiſts of the Vallyes which bring in their damnable doctrine with faire pretences of weeping, of ſighing, of lifting vp the eyes to heauen, of patience, of a ſmooth carryage and the like. I would we had not Familiſts of the ſcattered flocke, which ſeduce by pretending themſelues to bee of them which feare the Lord when they are nothing leſſe. I would wee had not Familiſts of Caps his order and of other rankes: but amongſt the reſt of theſe myſticall Wolues, there hath

hath beene discouered of late to his Maiesties High Commission-Court, a notable close-deuouring Woolfe, one *Iohn Hetherington* a Boxe-maker, whom I may iustly tearme a Woolfe (according to the title giuen to seducers in my Text) in respect of his pernitious doctrine, being the Teacher to a great number of Factious persons about this City: and he may fitly be compared to the Woolfe *Glanos*, [c] ὃς θηρεύει τοὺς ἀνθρώπους which seekes to prey vpon men: or to the Woolfe Circus, which in the cold time, when the Mountaines are couered with snow, will impudently enter into the very City to seeke for his prey, as [c] *Gesner* recordeth: euen so this mysticall Woolfe vseth to prey vpon men, as appeares by the multitude of Schismaticall persons whom he hath seduced; yea, he is growne so impudent, that he is entred into this famous City, to ceaze vpon his prey there, although he know there be vigilant Pastors in it, able to resist him.

[c] *Aristot. lib. 8. de Hist. animal. c. 5.*

[c] *In vrbem per famem impudẽtissimus accedit.*

But that I may proceed methodically in that which I haue further to write, I will confine the remainder to three heads: *viz.*

1. Matter of Discouerie.
2. Matter of Confutation.
3. Matter of Admonition.

Concerning Matter of Discouerie; I confesse I haue an hard taske, for who shall make men beleeue they see a Woolfe, when outwardly in the skinne, there appeares onely the resemblance of a silly innocent sheepe: but I hope I haue to deale with a prudent age of men (*qui ex vngue Leonem*) which haue learned to know a Lyon, if they see but one of his pawes: now I will endeuour to discouer this close Sectary foure waies:

1. By the Oathes of honest Witnesses.
2. By his owne erroneous Bookes.
3. By comparing him with antient Heretickes.
4. By applying vnto him the words of my Text.

The

The first Discouery of Iohn Hetherington, which is by the oathes of honest Witnesses.

This man λύκω ἐξ ἀνθρώπου γενεθεὶς being metamorphosed or changed from a man to a Woolfe, as [c] *Plato* speakes of a Tyrant, was discouered to the forenamed Honourable Court, and testified against vpon the oathes, not of Knights of the Post, but of many honest conscionable men, against whose persons or sayings, *Hetherington* himsefe the party defendant did propound no manner of exceptions; notwithstanding hee had sufficient time allowed him by the Court, nor euer so much as offered to except against them in any Legall course: by the testimonies of these vntainted Witnesses, which were not a few, and whereof two were Ministers of good note, it appeared and was proued.

[c] *Lib.8.de repub.*

First, that the said *Hetherington* hauing beene by trade a Boxe-maker, cast off his trade, and betooke himselfe to be an interpreter of the Scripture to many persons, not of his owne Family, keeping priuate Conuenticles by the Lawes of this Realme prohibited, in the which Conuenticles: hee tooke vpon him to bee the chiefe speaker, and instructor in points of doctrine, and matters of Faith, giuing many interpretations contrary to the receiued Tenets taught and held in the Church of England.

Secondly, that he hath maintained and published, that the Church of England is no true Church of Christ; that it teacheth false doctrine, hauing vsed also many reproachfull speeches to, and of the Reuerend Ministers of our Church, whereby hee hath withdrawne many from the Church of England to his owne Faction.

Thirdly, that he is a man disaffected to the gouernement and discipline of the Church of England now by law established, and agreeth in opinion with the Sect of the Familists

milists and other Sectaries : holding with the Familists the perfect purity of the soule.

Fourthly, that since the twentieth of *December*, 1623. hee hath maintained, and published, that the Sabbath since the Apostles time was of no force; and that euery day is a Sabbath, as much as that which we call the Lords day, or Sonday.

Fifthly, that he holdeth and maintaineth, that the books of *Esdras* are part of the Canonicall Scripture, and that they ought so to be esteemed.

For the which his erroneous opinions and Schismaticall carriage tending to the disturbance of the peace of the Church, and to the seducing of many sillie soules, the Court adiudged him to be a dangerous Sectary, and one that was well worthy to bee restrained and punished, and amongst the rest of the punishments laid vpon him, this was one; that hee should publikely recant his errors at *Pauls* Crosse; wherein the sentence of that Honourable Court, is like to the censure of the Church vpon Schismatickes in the daies of *Athanasius*, in the which time, as appeares by [c] one of his Epistles, if any did fall or reuolt from the Church to Arianisme, and afterwards repenting himselfe of his reuolt desired to be reconciled to the Church againe, amongst the rest of his punishments, enioyned him by the Church for his Apostacie, this was one: that hee should publikely τὸ ἀναθεματίζειν τὴν ἀρειανὴν αἵρεσιν renounce, or make a Recantation of his Arian heresie. For this worthy Sentence, all Gods seruants in this City, haue great cause to glorifie God; yea, I hope also his Maiesty will take speciall notice of it for the encouragement of his worthy Commissioners in wel-doing.

[c] *Epist. Athanas. ad Antioch.*

The

The second Discouerie of Iohn Hetherington, *which is by his Bookes.*

Come we now to the second Discouerie, which is by his Bookes. The said *Hetherington* and his Factious company, haue certaine Bookes wherewith they doe vsually seduce and withdraw men and women from the Church of England: and these seducing Bookes are of two sorts, either such as were made by *Hetherington* himselfe (for it is true which *Horace* saith, *scribimus indocti doctique poemata passim*, ignorant idiots in our daies will bee writing Bookes as well as the Learned) or such as were made by his predecessor, *T. L.* who was as it seemes the ringleader of this factious company before *Hetherington*: for let vs take notice of this, for certainety that when any Sectmaster dies, or leaueth a place, either amongst Anabaptists, or Familists, another ordinarily succeeds him in the ministration to vphold the faction.

Hetheringtons *Bookes put amongst the Discoueries, because they are vnworthy of confutation.*

Hodiè quidam omnium bonarũ literarum prorsus rudes & ἄμυητοι pauculis sophismatibus vt malè degustata Aristotelis philosophia freti, pedibus ac manibus illotis irruant in theologiæ professionem. Erasmus de vita Hieronymi.

The first Booke written by *Hetherington* himselfe, is that against one *Smith* an Anabaptist, wherein vnder a colour of writing against Anabaptists, he broacheth (but very cunningly) his owne familisticall errors.

In this Booke against *Smith*, printed in the yeere, 1610. he cunningly coucheth many dangerous errors: to name but some of them for breuity sake.

At page 1. he acknowledgeth no other Church but that which consists of liuing stones, meaning by his Church of liuing stones, his owne factious Company, as all Schismatickes vnderstand none but themselues, whensoeuer they speake of the true Church of Christ.

Secondly, vnto this fansied Church he appropriateth the power of the keyes, page 2.65. falsly interpreting that in *Mat.* 18.17. tell the Church, that is, saith he, at page 74.

tell it to those little ones borne of God: whereas it is meant, that we should tell the Gouernours of the Church which are in place and authority, wether they bee regenerate or vnregenerate.

Thirdly, at page 7.8. he arrogateth to his Church the knowledge of infallibility in iudging concerning the members of the same.

Fourthly, at page 81. 82. hee saith, that *Cæsar* may command a place in publike, so he doe forbid none in priuate: wherein hee speaketh cunningly for the liberty of Conuenticles, as I thinke any which know him will easily discerne.

Fifthly, at page 86. he saith, the Pope hath his power from God, and that he must be obeyed; wherein hee discouereth his notorious Hypocrisie: as being ready if occasion were offered to submit outwardly to Antichrist himselfe.

Sixthly, at page 88. 89. [c] hee seemes cunningly to teach his Proselytes not to scruple at outward circumcision if occasion be offered, nor at sitting in the Idols Temple (hee would say possibly, if hee durst, at going to the Masse) abusing that in 2 *Kings* 5.19. where the Prophet bids *Naaman* the *Syrian* goe in peace, as though hee had bid him goe in peace to the house of *Rimmon*: whereby it may appeare, what this man and his Proselytes would doe if Circumcision were vrged vpon them by the Turke, or going to the Masse by the Pope: and indeed some of his Proselytes haue beene obserued to say, that if hee were at *Rome* hee would ioyne with them their assoone as with vs heere: many other pernitious errors are couched in this Booke against *Smith*, by cunning intimations which none shall ordinarily vnderstand (though they reade the Booke) but onely his seduced Proselytes, which are secretly acquainted with his mystery: it is obserued by [c] *Franciscus Venetus* a very learned Writer concerning *Aristotle*, that he wrote his naturall Philosophy with that art, that none should vnderstand the precepts thereof, saue onely

[c] *For mine owne part I will not be peremptory in the interpreting of his meaning, but let wise men reade the words and giue sentẽce.*

[c] *In prompt, ton. 2. c. 8. dux peripateticorum se ea lege, sua natura.*

onely they which were his Schollers, and vnto whom hee himselfe would vouchsafe to interpret them. *Iohn Hetherington* is like *Aristotle* in this respect, not for learning, but for cunning: none shall fully vnderstand all his errors but such idiots as are his Proselytes.

lia instituta tradidisse dixit vt nemo intelligeret, nisi ipso qui tradidit interpretante.

The second Booke written by *Hetherington* (as he himselfe saith) is that which was set forth in the name of one *Edmund Iesop*, called the discouery of the errors of the Anabaptists. Wherein by the way) *Iesop* deserues no small rebuke, for whereas at that time he made a shew of turning from the Anabaptists to the Church of *England*, hee turned not to vs but to *Hetheringtons* faction, and conspired with him about the making of this erroneous Booke; howbeit by his hypocriticall seeming to turne, he reaped no small gaine to himselfe, as it is well knowne. But to let him passe, and to come to the errors of the Booke.

In this Booke at page 3. he confoundeth Reprobation and Damnation, making the foresight of mans folly and wickednesse to be the cause why God preordaines any to condemnation.

Secondly, at page 18. hee affirmeth that the Gospell hath bin declared to the *Gentiles* in former times, and is declared at this present in diuers parts of the world, onely by the workes of creation, wherein he teacheth cunningly that pernicious point, [c] expresly maintained by him and his followers in their priuate Conuenticles, *viz.* that a man may be saued without Christ reuealed in the word, by the meere contemplation of the creatures: abusing that in *Rom.* 10. 18. which speakes of such a preaching by the creatures which leaues men without excuse, not which is sufficient to saluation.

[c] *Nota est Historia.*

Thirdly, at Page 48. hee cunningly coucheth a point which is maintained by him and his factious company; to wit, that the soule of man comes *ex traduce*, that is, that it is traduced from *Adam* as well as the body, and that it is not immediately infused of God into this or that particular body.

Fourthly, at Page 61. he speaketh dishonorably of Baptisme; for hee saith, *What can men haue lesse then Baptisme, which can giue to no man more then an outward name of a Christian, as Circumcision did the outward name of a* Iew, *it doth neither conferre nor confirme grace to the heart of any, no more then Circumcision did.* And in his former Booke at pag. 13. hee speaketh contemptuously of Baptisme, tearming it elementish baptisme. And indeede it is apparant to them which know and are acquainted with his opinions, that hee holds no other Baptisme to be of any vertue, but that which he cals the Baptizing in a thousand teares, in his former Booke at page 14. allegorizing the Sacrament, as the rest of the familists doe. And herein appeares the hypocrisie of this faction, they will submit to vse our Sacraments, and to come to our Churches, and yet haue them in plaine contempt.

Fifily, whereas at page 89. he condemnes the Familists of *H. N.* his order as the most blasphemous and erroneous Sect this day in the world. I answer, all this he may doe and yet remaine a notorious Familist himselfe of another order: for as it is amongst the Anabaptists, so it is also amongst the Familists: there be diuers orders of them, and they doe mutually hate and oppose one another. The Familists of the *Castalion* order despise them of Caps his order, accounting them simple men; and they of *Caps* his order fauour not them of *Hetheringtons* order, and they of *Hetheringtons* order gnash their teeth against all but their owne faction.

Sixtly, at pag. 101. he deliuers a strange paradox, *viz.* that Sathan himselfe with all his Angels and spirits of wickednesse, by force of their torments shall be compelled with all powers, people and kings whatsoeuer, to confesse & bow before Christ, to serue and obey him, to praise and magnifie him, his Iustice and Mercy for euer, abusing that place in *Philip.* 2. 10, 11. which proues not that euer hell shall be made a Chappell to praise God in. Thus foolish

and

and ignorant men will take vpon them to be teachers of Diuinitie, being vnseene in the very grounds thereof: much like to presumptuous Quacksaluers, which take vpon them to be great Chirurgians and Physicians, being vngrounded in the art of Surgerie and Physicke: and so instead of curing men, doe indeede kill them.

Verum penitus absurdum est vt discipulus ad magistrum vadens, antè sit artifex quam doceatur, Hier. aduers. Luciferian.

There be moreouer other Books whereby this Sect doe seduce, written by *T. L. Hetheringtons* predecessor; to wit, First, the Epistle to the Church of *Rome*. Secondly, the tree of regeneration. Thirdly, an Exposition vpon the 11, 12, 13. Chapters of the *Reuelation*. Fourthly, the Key of *Dauid*, and some other.

Concerning the Epistle pretended to be written to the Church of *Rome*. It is said in the Preface of it; that this Booke deserueth as well to be regarded, as the best newes that euer thou hast heard: now the best newes that euer we haue heard as we know is the Gospell; and I appeale to the consciences of this factious company, whether they haue not in contempt all writings since the Apostles time in comparison of *T. L.* his writings; yea, whether they doe not equalize them to the very Scripture it selfe, accounting *T. L.* a great Prophet.

In this Booke of his, at page 16. the Author solemnly protesteth that hee knew not any one after the flesh that taketh part with him, wherein hee sheweth himselfe a notorious factionist, in thinking himselfe alone, in the dayes of the libertie of the Gospell. Secondly, although this railing Epistle be pretended onely to be written to the Church of *Rome*, yet it is intended also against our Church, as it doth manifestly appeare by his girding at Hussites, Lutherans, Caluinists, Euangelists, Protestants, and Precisians, at pag. 108. and by his girding at false reformed Prophets at page 69. wherein hee cunningly inueigheth against all reformed Churches whom he tearmeth in the tree of regeneration, at pag. 20. foolish and irreformed [c] reformers. Thirdly, in this Epistle to the Church of *Rome*, at pag. 113. The Author saith when hee wrote

[c] Hetherington *and his company are well knowne to despise all Churches in the*

world reformed and vnreformed, and to acknowledge no other cõuerted Church but their owne faction.

wrote this Epistle, that he was in *Babylon*, and yet he liued in *England* in Queene *Elizabeths* time, yea hee was so impudent, as to dedicate one of his Bookes to that Queene of famous memory, expressing his name onely by two letters *T.L.* lest the Purseuant should finde him out. I thinke I doe not guesse amisse at his meaning: and what was this, but to call our Church *Babylon*, in the very times of the Gospell. Fourthly, at pag. 86. hee saith come forth yee theeues and murderers out of your dennes and palaces: if he were now aliue, I would demand of him whom hee meanes by his theeues and murderers in palaces.

As for his second Booke called the Tree of Regeneration: the scope of it is as his aime is in the rest of his Bookes. First, to intimate himselfe to be a Prophet, at pag. 2. Secondly, to reuile the publike meetings of the Church or the Congregations, and by this meanes to withdraw men from them, at pag. 18. 19. Thirdly, to reproach the Ministers which come to preferment in the Church by the fauour of Princes, tearming them the Sonnes of *Beor*, at pag. 26. Fourthly, cunningly to gird at the prerogatiue of Kings, with the which hee saith, some are drunken: at pag. 23.

I will not further insist vpon any more of his Bookes, but considering how many haue bin already seduced by them; hundreds by report, I cannot doe lesse then wish (tendring the safetie of the Church) that they were deuoted to the fire, like those bookes of witchcraft or of curious arts spoken of in *Act.* 19. 19.

The third Discouerie of Iohn Hetherington, *which is by comparing him with antient Sectaries.*

Lib de Hæres.

I finde by that which Saint *Augustine* hath concerning ancient Heretickes or Sectaries, that *Hetherington* agreeth in

in opinion with diuers of them: as First, with the Gnostickes in an high conceit of his owne knowledge, for as they did glory in that name, as though they had beene the onely Ginoskites or knowing men in the world, euen so this man is the *Elias* left alone, the Ministers of England in comparison of him are blinde guides, not able to interpret one place of Scripture aright, if wee may beleeue his Proselytes which so boast of him, as was deposed against some of them in Court, or his owne practice in taking vpon him (as was also proued) to deliuer in his Conuenticles many contrary things to the receiued opinions in the Church of England, opposing his owne priuate conceits against the iudgement of the whole Church.

Secondly, with the Catharists and Iouinianists which held, that a man cannot sin (*Lauacro regenerationis accepto*) after he bee once Regenerated, euen so this man holds the perfect purity of the soule as was prooued against him.

Thirdly, with the Manicheans, which held *baptismũ in aqua nihil cuiquam salutis afferre*, euen so this man holds, that Baptisme neither confers, nor confirmes grace to the heart of any as hath beene demonstrated before out of his booke, set out in the name of *Iesop* one of his factious Proselytes, at page 61.

Fourthly, with the Mathematici, which receiued the Apocrypha as well as the Canonicall Scripture, but allegorized and peruerted both for their owne turnes; euen so this man makes shew to receiue the Scripture, yea, to receiue also some of the Apocrypha for Canonicall, as hath been prooued against him: but how he peruerteth both for the maintenance of his owne factious opinions, is manifest in his erroneous bookes or Pamphlets.

Fifthly, with the Vadiani *culpãtes episcopos diuites*, saue only that he & his factious company are more censorious then they: for they onely blamed rich Bishops, enuying their prosperity, but these both Bishops and Curates, affirming as hath beene deposed against them, that Bishops and Mi-

nisters as they are consecrated in the Church of England, are not so much as members of the Church.

Sixthly, with the Elceseitæ, which held *fidem in persecutione esse negandam & in corde seruandam*, that a man, if he were persecuted for his Faith, might lawfully denie it, prouided that hee kept it still in his heart: and doth not the Hetherigtonian faction agree vnto this? Did not *Hetherington* call God to witnesse, that he was free from such opinions as were laid to his charge. I wish him to remember what he hath written, or said to this purpose, and especially his letter which he wrote to a great man in this Kingdome for his enlargement: indeed it is true, he will seeme to maintaine some of his erroneous opinions to this day, but I wish for his own good, that it were not rather to inrich himselfe in the Prison by drawing mony from his numerous multitude of Proselytes, as some other besides himselfe haue beene knowne to doe. then for any conscience he makes of denying what he holds: I might compare this man with many other Sectaries, mentioned by *Irenæus*, *Eusebius*, *Epiphanius*, and other Fathers which write of Heretickes: but I study breuity.

The fourth Discouery of Iohn Hetherington, *which is by the Application of the Text.*

In the last place, this man may be much discouered by the right Application of my Text. For first he is a Woolfe in the sense of my Text. Secondly, hee comes in sheepes cloathing: that he is a Woolfe in the sense of my Text, is manifest to all that know him *intus & in cute*: for First, he deales gently with his Proselytes at the first drawing them into lighter errors (although I must needs say, I know no one error that he holds which is simply light) but afterwards like a rauening Woolfe, he teares their soules in

pieces

pieces by bringing them by his spirituall inchantments, to despise the Church, to reiect the publicke Ministery, or at the least to ceasse to esteeme and beleeue it, to haue the Lords Day in contempt, to cast off holy duties in priuate Families and the like; all this is very well knowne in the Citie, to such as doe but know his followers.

Secondly, hee is very dull to vnderstand the truth, for who is more blockish then he which is ignorant, and yet scornes to be taught: but he is very quick-sighted to finde out cunning euasions and subtill equiuocations to hide his pernitious errors if possibly he may from the eye of authority; this I am perswaded prudent men before whom he hath beene conuented, doe partly discerne, besides others which haue conuersed with him and his factious companie.

Thirdly, as a Woolfe begets a Woolfe, so this sectary where he preuailes with any man or woman, to make them his Proselytes, hee makes them like vnto himselfe: will he equiuocate? so will they: will hee traduce good Ministers and good people terming them puritans though they be conformable? so will they: will he seeke to seduce? so will they: I may well speake this by experience, considering that many tender-conscienced Christians in my Parish haue beene tampered with by these seducing fellowes, and sollicited to *Hetheringtons* Conuenticles: wherefore, as it was once feined concerning *Iupiter*, νέους τίκτει θεοὺς, that hee begat new Gods as [c] one of the Greeke Poets hath it. So it may bee said concerning *Hetherington* without fiction, νέους τίκτει διαβόλους, he begets new Proselytes, which quickly turne traducers of the Church, if not worse then so.

[c] Eurip. in βάκχαις

Secondly, he comes in sheepes cloathing: for First hee comes with quotations of Scripture to maintaine pernicious errors, witnesse his bookes. Secondly, he comes with flattering words, pretending to tender mens soules and the like; witnesse many which haue beene assaulted by him or by his followers. Thirdly, he comes with lincy-

woolsie bookes, such as sauour of some seeming deuotion, but conteining dangerous errors closely couched. Fourthly, he comes in the whole outside of a Christian; there is nothing a true Christian hath indeed, but these fellowes to serue their owne turne can haue it in shew, they can sigh, and weepe & humble themselues, and make shew of some ciuill vertues, &c. but all this is ioyned with pernitious errors of iudgement and schisme. Fifthly, he hath his sheepes cloathing also, wherewith to deceiue authority, *viz.* his false recriminations, his feined submissions, his hypocriticall equiuocations, his shamelesse denyals, with many such: if any shall desire to be further satisfied concerning *Hetherington* and his factious company, let him but enquire amongst honest Religious Citizens, and hee shall not onely finde this little which I say true of them, but much more.

And thus I haue endeuoured to shew you this Woolse in his owne skinne. I pray God discouer him further for the safety of his Church: and thus also I haue done with the first thing propounded; namely, the Discouerie. Wherein, howsoeuer I may seeme to vse sharpnesse in Zeale for the Church, yet I am sure I haue mingled no malice, for I neuer had any particular quarrell against him in all my life as he well knoweth: & hauing dispatched the Discouerie, it remaineth now according to our Method propounded, that we come to matter of Confutation; and heerein I doe not meane to insist vpon the refutation of euery dotage which he is knowne to hold, for so I might bee infinite. I will not stand to proue against him, that the Church of England is a true Church, for this were to hold a candle to see the Sunne by, which is seene sufficiently by its owne light: a chaste Spouse remaineth an honest woman, though neuer so many varlots reproach her as an harlot, euen so the Church of England, my deare Mother shall remaine I hope for the future, and is for the present a true Church, when all peeuish Schismatickes, Brownists, Anabaptists, Familists and such like, haue said or rayled what they can

against

against her: neither wil I insist vpon his dotage concerning the perfect purity of the soule: that in 1 *Ioh.* 1.8. *If we say we haue not sinne, we deceiue our selues:* is sufficient to confound whatsoeuer hee or his Proselytes are able to produce to the contrary.

But that which we will stand vpon shall be { 1. The Sabbath. 2. The Bookes of *Esdras.*

The Sabbath day, or that which we call the Lords day, is no more a Sabbath in *Hetheringtons* opinion then any other day, as was proued by the oathes of honest men against him: wherein like vnto *Faux*, he would blow vp all Religion at one blast by the Gun-powder of Familisticall Doctrine, and open a window to all Atheisme and prophannesse: for take away the Sabbath, and farrewell all Religion: neither let this equiuocator say, that he doth not vtterly denie the morality of the Sabbath, but onely that hee holds it is not to be so strictly kept as it was amongst the Iewes, &c. for it is perfectly knowne to many in the City, which I hope may easily be produced if need should require, that neither *Hetherington* nor his followers make any conscience of working in their ordinary trades vpon that day, or of buying and selling and the like: yea, the truth is, as appeares by some that haue beene intimate with them, and by some other that haue beene conuerted from them, that where their pernicious doctrine doth preuaile, it brings men or women to a plaine contempt of the Sabbath, to worke vpon that day to despight others, yea, to [c] nickname others which make conscience to keepe it as was also deposed against them: to come therefore to that which this dangerous Sectary maketh a controuersie, *viz.* to proue the Morality of the Sabbath.

[c] *Tearming them superstitious persons.*

The Morality of the Sabbath proued against the Sect of the Familists, against Hetherington *and other Antisabbatareans.*

THe true Morality of the Sabbath consisting not in a mysticall resting from sinne as the Familists pretend, but in celebrating of an appointed day in seuen in the worship and seruice of God, may bee demonstrated and proued by the arguments following.

First, from the time when it was first instituted and celebrated and that was in the time of mans innocency before any Mosaicall Ceremonie was in vse, *Gen.* 2. 3. indeed in the state of innocency, God had giuen vnto *Adam* the Law concerning the Tree of knowledge of good and euill, yet that tree was no Mosaicall Ceremonie, but a Sacrament.

Secondly, from the manner of writing of the fourth Commandement at the first, for it was not written in paper or parchment, or vpon leaues of trees, but in Tables of stone, as the rest of the tenne Commadements were, *Deuteronomie* 10. 1. to signifie the perpetuity thereof.

Thirdly, from Gods owne placing of it: for the Law of the Sabbath, to wit, the fourth Commandement is not placed amongst the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the Nation of the *Iewes*, or them especially: but amongst the Morall Lawes, yea it is made one of the ten, so that if it were abrogated, there would remaine but nine Commandements, and so the Law of God were vnperfect, which were blasphemie to affirme: neither let Familists thinke to euade by saying the moralitie of the fourth Commandement still remaineth in resting from sinne euery day;

day; for the moralitie of that Commandement consisteth not in that, but in celebrating one day of seauen in Gods seruice, as we noted before, and as may appeare by the very words of the Commandement pressing onely the obseruation of a seauenth day.

Fourthly, from the reasons wherewith the fourth Commandement is inforced, which are all of them morall, and doe as strongly binde the *Gentiles*, as the *Iewes*: for if the *Iewes* were bound in conscience to celebrate the seauenth day in Gods seruice to his glory, because the Lord had giuen them six dayes for their owne lawfull occasions, are not we *Gentiles* by the same reason bound, vnto whom God in like manner hath granted six dayes for our owne labours requiring but the seauenth for his publike worship. Secondly, if the *Iewes* were bound to celebrate the seauenth day, because it was the Lords due, or because it was *the Sabbath of the Lord thy God*: are not the *Gentiles* bound in like manner to giue God his right. Thirdly, shall the example of God in resting vpon the seauenth day from all his workes of Creation binde the *Iewes* and not vs *Gentiles*? are not wee bound to be imitators of God as deare children, as well as they, or any other? *Ephes.* 5.1. Fourthly, shall it be an argument to perswade the *Iewes* to keepe the Sabbath, because God hath blessed and sanctified it; that is, hath ordained it to be a day of blessing to the conscionable obseruers of it, and hath set it apart from common labour to holy vse? and shall it not be an argument to perswade vs? haue not we as much neede of Gods blessing as the *Iewes*? haue not wee cause to feare to deuoure that which is sanctified as well as the *Iewes*? Thus we see all the reasons in the fourth Commandement are morall, which doe plainly demonstrate the Commandement it selfe to be morall.

Now if any shall obiect that in *Deut.* 5.15. where God presseth the obseruation of the Sabbath, with a reason seeming to be peculiar to the *Hebrewes*; namely, because he had brought them out of *Ægypt*. I answer, that doth no more

more infringe the moralitie of the fourth Commandement, then the generall Præface præfixed before the ten Commandements, *I am the Lord thy God, which brought thee out of the land of Ægypt, and out of the house of seruants*, doth infringe the moralitie of the rest of the morall Law. Secondly, there was something also signified in this reason, *I brought thee out of the land of Ægypt*; to wit, the great benefit of redemption, which bindes the *Gentiles* as well as the *Iewes*, in way of thankfulnesse to celebrate the Sabbath day to Gods glory.

Reasons prouing against Hetherington *and other Familists, that the Lords day ought to be kept for the Christian Sabbath.*

THat the Lords day ought to be celebrated for the Christians Sabbath; and that by vertue of the moralitie of the fourth Commandement: it is apparent by diuers Arguments.

First, because the morall Law is not abrogated by the Gospell, but established, *Rom* 3.31. which proues that tenet of *Hetherington* to be false; to wit, that the Lords day since the Apostles time was of no force.

Secondly, because it is written in the very hearts of men, that they ought to celebrate that day, as appeares by the secret checkes that they finde in their consciences when they doe prophane it, and by the sweet comforts which they feele when they keepe it in an holy manner,

Thirdly, this blessed day hath bin obserued by all Christian Churches: it was kept at *Hierusalem*, *Act.* 2.1. it was kept at *Troas* *Act.* 20.7. it was kept in *Patmos*, *Reuel.* 1. 10. it was kept in the regions of *Galatia*, 1 *Cor*, 16.1. 2.

Fourthly, the ancient Fathers haue pressed the obseruation of the Lords day vpon the Church in their seuerall ages. [c] *Ignatius* saith, let euery one which loueth Christ celebrate

[c] *Epist. ad magnesios.*

celebrate the Lords day, [e] Saint *Augustine* doth greatly presse the strict obseruation of the Lords day that men should vpon that day be separated from worldly businesses, and that they should attend vpon Gods publike worship: that they should not sit idling at home when others goe to Church; that they should not giue themselues to hunting vpon that day, or to loud laughters, &c.

[c] Saint *Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which shall neuer be abolished, but shall remaine to the end of the world. [e] *Rupertus* saith, the Lord hath made this day to be the solemnitie of Solemnities, because the noblenesse of this solemnitie excelleth all other solemnities. [g] *Tertullian* saith, that Christ hath made the Sabbath more holy by his benefaction, it being holy from the beginning by his fathers benediction. [i] Saint *Origen* doth in like manner not onely equalize, but also farre preferre the Christians Lords day before the *Iewes* Sabbath. [n] *Luther* blesseth God for setting apart a peculiar day for the vse of his ordinances: yea [o] *Caluin* himselfe saith, vnlesse a certaine time were set apart for the worship of God, all would runne to ruine and confusion speedily and ineuitably. Here I am, as the learned know, in a large field, I might be very copious in quotations, both out of the ancient Fathers and moderne writers, but I must be briefe for diuers reasons.

Fiftly, the [r] Church of *England* bath these words in one of the Homilies; *God hath giuen expresse charge to all men that vpon the Sabbath day, which is now our Sunday, they cease from all weekely and work-day labour, to the intent that like as God himselfe wrought six dayes and rested the seauenth, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour; euen so Gods obedient people should vse the Sunday holily, and rest from their common and daily businesse, and also giue themselues wholly to heauenly exercises of Gods true religion and seruice. So that*

[e] *Ser. 251. de tempor.*

[c] *In 1. cap. Isaiæ.*

[e] *Lib. 7. de diuin. offic.*

[g] *Lib. 4. aduers. Marcion.*

[i] *Hom. 7. in 15. 8. exod.*

[n] *Enchir.*

[o] *Lib. 2. instit. c. 8. Sect. 32.*

[r] *Homilie of the place and time of prayer.*

God doth not onely command the obseruation of this holy day, but also by his owne example doth stirre and prouoke to diligent keeping of the same. The which I haue noted, first, because the *Hetheringtonians* hold, as it is well knowne, that the Christians Sabbath is grounded vpon no precept in all Gods word, whereas the Homily saith that God hath commanded the obseruation of this holy day. Secondly, because some not well affected would cry downe all stricknesse in obseruing this day as *Iewish*, wherein they doe not symphonize with their mother; for what obseruation of the Sabbath can be more holily strict, then that which is prescribed in the Homily; to wit, that we should cease from all weekely labour, and giue our selues wholly to heauenly exercises of Gods true religion and seruice. We are prone by corruption of nature to take libertie of our selues, we neede not be taught it: *non opus est calcaribus sed freno.*

Si non satis insaniat insliges eum apud Terent.

Sixtly, God hath shewed fearfull iudgements vpon prophaners of the Lords day, as you may read in the *Practice of Pietie*: a certaine husbandman grinding Corne vpon the Lords day, had all his meale burned to ashes: another carrying Corne vpon the same day, had his Barne and all his Corne the next night burned. A couetous Flaxwoman at Kingstat in *France* in the yeere 1559. vsing with her maidens to worke in her trade vpon the Lords day, her flax in an extraordinary manner tooke fire the same day, burnt her house, and so scorched her selfe and two of her children that they all of them dyed the next day. *Stratford vpon Auon* was twise almost consumed with fire in one yeere; and the like iudgement was shewed vpon *Teuerton* in *Deuonshire*: both which townes were knowne to suffer much prophanation of the Sabbath. In the yeere 1582. *Ian.* 13. being the Lords day, the scaffolds in Parisgarden fell vnder the people at a Bearebaiting, so that eight were sodainly slaine, and many others hurt and maimed. Also a certain Nobleman vsually prophaning the Sabbath by hunting, had a childe by his Lady, which had an head like a dogs

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head with eares and iawes answerable, making also a noise when it cried like an Hound. In like manner a woman, as I am informed, preparing a paire of stockings for the market vpon the Lords day with a pan of coales at *Parshore* in the Countie of *Worcester*, her house was burnt and two and twenty more vpon the same day. It is certaine there were so many houses burnt, and that vpon the Lords day, for that appeares by the Briefe which was gathered at the Churches. And that the fire came by this meanes, some that then dwelt in the towne, said vnto mee, that they would be deposed of the truth of it.

All which may be faire warnings to forewarne not onely prophaners of the Sabbath, but also all such as by their pernicious doctrine teach men to prophane it.

Seauenthly, there is infinite necessitie of a Lords day or Sabbath. First, for the rest of poore Seruants and Cattell, which otherwise might sinke vnder the burden of vncessant labour. Secondly, for the sanctification of euery one of vs: how worldly minded should the best of vs grow, if we had not the Sabbath to take of our hearts from the world? Thirdly, for the instruction of the ignorant: what instruction haue many thousands in this Kingdome and elsewhere, but onely that which they receiue vpon the Sabbath day. Fourthly, for Gods worship and publike seruice, when is God publikely worshipped in the Countrey ordinarily, but vpon the Sabbath.

Obiections against the Sabbath answered.

HAuing thus proued the Moralitie of the Sabbath, come we now to answer the Obiections which the Familists and their adherents bring to infringe the same. First, you keepe not, say they, the same day which the *Iewes* kept, and therefore you grant by your owne practise, that the Law of the Sabbath is not Morall. I answer, they might as truely say our practise in receiuing the Lords Supper in the morning, doth proue that that blessed Sacra- *1. Obiection.*

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ment is abolished. Wee keepe not indeede the *Iewish* Saturday as the *Thraskites*, but we celebrate the Lords day; the Sabbath being not abolished, but altered from the Saturday to the Sonday, and that by order from Christ himselfe, who immediately before his ascension instructed his Apostles in things belonging to the Kingdome of God, *Acts* 1.3. and the Sabbath I hope is one speciall thing belonging to Gods kingdome; yea, our Sauiour taught vs by his owne example to celebrate this day, appearing to his Disciples after his resurrection, especially vpon it, *Iohn* 20.19.26. Moreouer, the example of the Apostles themselues which celebrated this day, *Iohn* 20.19.26. should be a forcible motiue vnto vs to doe the like, for wee are bound to follow them as they follow Christ, 1 *Cor.* 11.1. and the occasion of the alteration of the Sabbath was extraordinary, namely the resurrection of our Lord, which fell out not vpon the *Iewish* Saturday, but vpon our Sonday, *Mat.*28.1. an occasion which may very well deserue the honour of the day before that of Gods resting from the workes of creation, although both the occasions are very renowned.

2. *Obiection.* Secondly, whereas they obiect that in *Exod.*31.13,14, 15,16. and *Ezek.*20.12. where the Sabbath is tearmed a signe. I answer, euery cæremonie is a signe, but euery signe is not a cæremonie. The Sacraments are signes, *Rom.*4.11. and yet not fading cæremonies.

3. *Obiect.* Thirdly, whereas they obiect that in *Col.*2.16. *Let no man iudge you in respect of Sabbaths*: and that in *Gal.* 4. 10,11. *Ye obserue dayes and times, and moneths, and yeares, I am in feare of you.* I answer, by Sabbaths in those places are meant certaine cæremoniall dayes amongst the *Iews*; viz. their feast of Tabernacles, their new Moones, and the like: for these are tearmed Sabbaths, *Leuit.*23.24. and the Apostle doth sufficiently expresse himselfe to intend such dayes, and not the morall Sabbath, naming new Moones, and other cæremoniall times. The like may be answered vnto that in *Rom.* 14.5. one man esteemeth one day

day aboue another; another man esteemeth euery day alike, &c. It is not meant that the Church made no difference in those times between the Lords day and any other day, as the Familists would peruert it; but that they which were better informed then others, made no difference betweene the ancient Cæremoniall dayes, which were now abolished, and other common dayes.

Fourthly, whereas they alleadge that in *Mat.* 12. 1,2, 3,4,5,6,7,8. and *Mar.* 2.23. as though our Sauiour had defended the breach of the Sabbath, & so by consequence had abrogated it. I answer, it is the scope of our Sauiour in those places to defend the lawfulnesse of works of mercy and works of necessitie, and not in any sort to plead for the abrogation of the Sabbath, much lesse of the Lords day. 4. *Obiect.*

Fiftly, whereas they obiect that in *Iohn* 5.8. where our Sauiour commands a manifest seruile worke to be done vpon the Sabbath; namely, the carrying of a Bed. I answer, the carrying of the Bed in that place is not commanded as a seruile worke, but to confirme the truth of a Miracle tending greatly to Gods glory: euen as our Sauiour commanded to giue meat to the Damosell whom he raised from death, *Luk.* 8.55. not so much for necessity, as for the confirmatiō of the truth of the Miracle wrought vpon her. 5. *Obiect.*

Sixtly, whereas they obiect that in *Heb.* 4.3.9. we that haue beleeued doe enter into rest; whereby it might seeme that the Sabbath of Christians, or their rest is meerely mysticall. I answer, that place of Scripture doth not treat of the morall Sabbath as though that were mysticall, but of our eternal rest in heauen whereinto we enter at our death by faith in Christ Iesus. 6. *Obiect.*

Seauenthly, whereas they obiect that in *Luke* 24. 13. 23.33. where *Cleophas* and the other Disciple went to *Emmaus*, which was sixtie furlongs from *Hierusalem*, that is, about seauen miles (a mile consisting of eight furlongs) and returned againe the same day, which was vpon that day which we call the Lords day, and therefore that they made no such scruple of working or trauelling vpon the 7. *Obiect.*

Lords day as we doe. I answer, it was not knowne to all the Disciples (this being the very day of Christ his resurrection) that they ought to celebrate the first day of the weeke; and therefore it was no maruell if they trauelled vpon that day. The good women which made scruple to annoint the body of Christ vpon the Sabbath, made no scruple to come to doe it vpon the first day of the weeke, because as yet they were ignorant that they ought to celebrate that day.

8. *Obiect.* Eightly, whereas they obiect that the day which wee obserue is tearmed the first day of the weeke, *Luke* 24.1. and therefore that it is a weeke day, not a Sabbath day. I answer, this is a meere cauill. For it is tearmed the first day of the weeke, not simply, but in respect of the *Iewish* Saturday; in which regard also it is called the eight day in diuers places. But when the Spirit in Scripture speaketh positiuely and simply of it, hee tearmes it the Lords day, *Reuel.* 1.10. which is indeede the most proper name of it, although wee vse a latitude of words in expressing one and the same thing by diuers names.

9. *Obiect.* Ninthly, whereas they obiect that they keepe euery day a Sabbath, and therefore that they are vniustly taxed for Sabbath-breakers; yea, that they come to the Church vpon the Lords day as well as others, and heare Sermons, and receiue the Sacraments, &c. that they hold the moralitie of the fourth Commandement, and the like. I answer, if to trade, to labour in their particular callings, and to esteeme euery day alike, be to keepe euery day a Sabbath, then they keepe euery day a Sabbath; but what is this but vnder colour of keeping euery day, to keepe no day at all as it ought to bee kept. Secondly, we denie not but they may come to the Church as well as others vpon the Lords day, and heare the Word, and receiue the Sacrament; but in the meane time how doe they demeane themselues when they haue heard? is it not famously knowne how they meet together to censure the Ministers, to contradict the Doctrine, &c. doe not hundreds in the Citie know this

to

to be true, and was it not deposed against them: againe though they may receiue the Sacrament to keepe them from trouble, yet what reuerent opinion haue they of the Sacraments, especially of Baptisme, affirming that it neither conferres nor confirmes grace to the heart of any: as appeares in *Iesops* booke, at page 61. Thirdly, they do meerely equiuocate when they say they hold the morality of the fourth Commandement: for the morality of that Commandement is that one day of seauen should bee set apart for Gods worship, and kept for conscience sake in obedience to Gods Commandement: but this they are notoriously knowne to denie that any such day should bee now celebrated in conscience of Gods Lawe: and therefore they doe denie the morality of the fourth Commandement in the right sense thereof.

10. *Obiect.*

Tenthly, whereas they obiect out of Master *Tyndals* Workes, or some other bound vp with his, that the Ancient Fathers haue beene of their opinion concerning the Sabbath. I answer, that is as true as the vaine boast of Popish Champions which pretend that all the Fathers are on their sides.

Indeed the Fathers and Doctors of the Church must be read carefully and warily in this point concerning the Sabbath, or else men may easily mistake their meaning and abuse their iudgement. They speake of diuers kindes of Sabbaths: First, of a Sabbath of the [c] letter, whereby is meant the Iewish or Traskite Sabbath. Secondly, of a [e] mysticall Sabbath, which is a resting vpon God. Thirdly, of a [*] delicate Sabbath, when a Christian is made one spirit with Christ, as one of the antients speakes. Fourthly, of a spirituall Sabbath, when we depart from iniquity, and become practisers of sanctification as [h] another of the antients speakes, if that worke by the cunning of some be not wrongfully ascribed vnto him. Fifthly, of an [n] eternall Sabbath in heauen, which is an eternall rest in that most blissfull place. Sixthly, of a [o] morrall Sabbath, which is a day set apart by God himselfe in the fourth Commandement for

[c] *August. lib. de spirit & lit.*
[e] *August. lib. 13. confession.*
[*] *Hier. in 56. Isaiæ edit plãt. 1578. Dedicata Sabbata, an other Edition hath it: but I conceiue DELICATA is the truer reading, quasi Sabbata summæ iucunditatis & dulcedinis.*
[h] *Cyrill Alexand. lib. 7 de adorat in spirit & verit.*
[n] *Hier. in 58. Isaiæ.*
[o] *Tertul. lib. aduers. Iudæos.*

for his owne seruice. Seuenthly, of an [r] idle Sabbath, when men will rest from the workes of their particular callings vpon the Sabbath day, but will not imploy themselues in Gods Seruice: now these Ignoramus-ses when they heare that the Fathers speake of a mysticall Sabbath, presently they conceiue as though the morrall Sabbath were meerely mysticall; and when they heare that the Farhers speake of an ildle Sabbath, they presently censure the morall Sabbath to be in the iudgement of the ancients an idle day: and thus they peruert the iudgement of antiquity many times. I speake not this to iustifie all the Fathers in euery particular sentence of theirs concerning the Sabbath, *quandoque bonus dormitat Homerus*, as [a] *Horace* saith of *Homer: Et Bernhardus non vidit omnia*, as it is in the Prouerbe: the Fathers haue had their Nævos or failings in their writings as a [c] learned man hath affirmed: and so in like manner, some of our moderne Writers haue giuen more power to the Church to dispose of the Sabbath, and to alter it againe concerning the day, so shee obserue one day in seauen: then I hope any Church vnder the Sunne, dare to arrogate vnto her selfe vpon their affirmations, not being sufficiently aware how their meanings might bee abused and peruerted by Familists and other Antisabbatareans: but what I speake, I speake it for the iust reproofe of Familists and such like, which are glad if they can catch any thing, if it be but in sound onely, from the Writings of Famous men, to patronize at the least in shew their owne hereticall and schismaticall opinions, like vnto spiders sucking poyson from those writings; from the which a more iudicious Reader would deriue sound edification and instruction.

Thus for Confutation concerning the Sabbath.

[r] *Bern. Ser. 11. in Cantic.*

[a] *Lib. de arte Poet.*

[c] *Abrahamus Scultetus in medulla.*

Hethe-

Hetheringtons *opinion confuted concerning the Bookes of Esdras.*

THe second thing which we propounded concerning matter of Confutation, is touching the Bookes of *Esdras:* the which bookes *Hetherington* holdeth (as hath beene proued against him by witnesses) to bee canonicall Scripture, and that they ought so to be esteemed: wherein may appeare the pride and insolency of this man, who being altogether vnlearned (*vt potè qui nullam linguam nouit præter suam maternam*) yet will take vpon him in opposition to the whole Church both reformed and vnreformed, to canonize new Scripture: in which particular he sheweth himselfe to be worse then the very Papists: the [c] Papists though they haue receiued some other Apochryphall Bookes into the Canon; yet they haue reiected, or at the least not receiued the Bookes of *Esdras:* but let him and his Proselytes know *tutissimum esse,* that it is the safest course as Saint [e] *Augustine* saith, to receiue onely for Canonicall Scripture, such bookes as all Catholike Churches receiue. And indeede it concernes authority to take this to heart; for if it were at euery priuate mans choice what bookes he would receiue to bee Canonicall, what would become of the true Christian Faith, or what swarmes of errors and corruption of faith would not immediately inuade the Church as wee see in Popery, whilst they haue receiued pretended Apostolicall Traditions, intruded into the Canon diuers Apocryphall bookes, and entertained the [n] sentences of the Pope and the Court of Rome as inerrant truth, and haue [o] equalized traditions to the Canonicall Scripture, what is become of the Orthodoxe faith amongst them? It is either farre to seeke, or else miserably corrupted.

[c] *Bellar. lib. 1. de verbo dei.*

[e] *Lib. 2. de doct. Christian c. 8.*

[n] *Bellar. lib. 3. de eccles. c. 14.*

[o] *Trident concil. 1. decret. Sess. 4.*

And the Reasons to proue the bookes of *Esdras* not to be Canonicall Scripture against this Sectary, are these following.

lowing. First, because they were written at the first, not in Hebrew, as the bookes of the Old Testament were but in Latine: and [c] Saint *Hierome* is very confident in this, that whatsoeuer Books of the old Testament were not written in Hebrew, they are not canonicall.

Secondly, because the Church in former times hath not receiued them for canonicall; receiuing onely the 22 books of the Old Testament as they were antiently diuided: and what these 22 bookes were may bee gathered out of [e] *Eusebius* and [g] *Iosephus*: but especially out of *Hierom*, who doth more cleerely reiect the Apocryphall bookes in the forenamed place then some other of the Fathers doe. I will not insist vpon further testimonies out of [n] *Epiphanius*, out of [o] *Athanasius*, out of [p] *Cyrill* Bishop of *Hierusalem*, out of [q] *Damascene* and others: because I hasten to a conclusion? I know we are not any further bound to agree to former Churches in iudgement, then so farre as they agreed to the truth especially in matters of Faith: but yet to depart from the ancient Churches in that wherein they are sound and Orthodoxe, is horrible presumption and bewrayeth very much pride.

Thirdly, a learned man of our Church saith of all other Apocryphall bookes, the bookes of *Esdras* are worthy of the least credit being stuffed full of vaine fables, fitter to feede curious eares, then tending to edification.

Fourthly, those bookes are not to bee esteemed Canonicall, in the which there be errors, but in the bookes of *Esdras* there be errors, *Ergo*.

That there be errors in the third Booke of *Esdras*, I referre the learned to the annotacions of *Iunius* vpon it; and that there be errors in the fourth Booke, I might easily proue by instance. For first, in the fourth Chapter, the Author saith that soules are kept in the wombe of the earth. In the sixth Chapter, there is a tayle of two great fishes, *Henoch*, and *Leuiathan*, which no waters could hold. In the fourteenth Chapter hee reporteth, that the Bookes of Scripture being lost in the Captiuity, were restored

[c] *In prolog. Galeat. ad Paulinum.*
[c] *Vide etiam præfat. in lib. regum. Tom. 3.*
[e] *Lib. 3. eccles. hist. cap. 10.*
[g] *Lib. 1. contra Appion. gramat.*
[n] *Lib. de mensur & pond.*
[o] *In Synopsi.*
[p] *Catech. 4.*
[q] *Lib. 4. Orthod. fid. c. 18.*
[r] *Dr Willet in his Synopsis.*

ſtored by him, and how hee had drunke of a cup of water as fier in colour giuen by an Angell, and ſo ſpake 40 daies together and ceaſed not; in the which ſpace, fiue Scribes wrote from his mouth 204 Bookes; theſe and ſuch like tales that Booke is full of, as our Learned Country man ſpeaketh, whom I quoated before. I doe not denie but in theſe bookes of *Eſdras* there may be many truths, eſpecially the three laſt Chapters of the third booke, which are almoſt a meere tranſcript out of the canonicall *Eſra* and *Nehemiah*: but yet I muſt ſay of them, as Saint [c] *Auguſtine* ſaith of them, and of all the reſt of the Apocrypha: *in his autem Apocryphis, etſi inuenitur aliqua veritas, tamẽ propter multa falſa nulla eſt canonica authoritas*, in theſe Apocryphall bookes, although there be found ſome truth, yet in reſpect of many falſe things found in them they haue no canonicall authority.

[c] *Lib. 15. de ciuit. c. 23.*

And thus I haue done with the ſecond thing propounded; namely, the Confutation.

An exhortation to Chriſtian people remaining ſound in the Faith.

HAuing diſpatched the two former branches concerning Diſcouery and Confutation, come wee now to the third, which concernes matter of Exhortation, and to beginne with Exhortation to the Chriſtian brethren, which ſtill by the mercy of God remaine ſound in the Faith.

Good people, you haue heard in all the foregoing diſcourſe of falſe teachers, and alſo how many ſuch at theſe dayes remaine amongſt vs, ſeducing many in their priuate conuenticles: giue me leaue in the next place, by way of introduction, to ſhew you the reaſons wherefore the Lord ſuffereth ſuch in his Church, and then to propound ſome preſeruatiues againſt ſeduction, which may ſerue for matter of Exhortation. For the firſt of theſe; The Lord ſuffereth Seducers in his Church with long patience, and doth

not presently roote them out, for diuers reasons:

First, that the goodnesse of truth might the more appeare, who could know the benefit of light vnlesse sometimes we were sensible of the darkenesse of the night, as [c] Saint *Origen* saith; euen so who canne know the benefit of health but by the smart of sicknesse, or the benefit of liberty but by restraint or imprisonment.

[c] *Quis sciret bonam esse lucem nisi noctis tenebras sentiremus. hom. 9. in c. 16. & 17. numer.*

Secondly, that the word might bee the more deepely sought into. The mystery of the Trinity had neuer beene so exactly handled by many of the Fathers in [c] whole Tractates had not diuers damnable Heretickes sprung vp to oppose the same: wherein the Lord shewed his singular wisedome (as hee did also in the first Creation) bringing light out of darknesse, truth out of error, good out of euill, contraries out of contraries.

[c] *De Trinit.*

Thirdly, to trie the Gouernors of the Church, whether like vnto the Church of *Pergamus*, they will tolerate such as hold the doctrine of *Balaam*, *Reu.* 2. 12. or with the Church of *Thyatyra*, suffer the woman *Iesabel* that calleth her selfe a prophetesse to teach, and to seduce Gods seruants, *Reu.* 2. 20.

Magistratus indicat virum.

Fourthly, he doth it for the punishment of such as haue itching eares and vnconstant mindes, which are neuer satisfied with any true teachers, especiall in publique, but haue a lusting after the onyons and garlike of priuate errors, preferring any thing done in a priuate Conuenticle (though it be neuer so vnwholesome) before that which is done in the publike Congregation: it is iust with God to leaue such curious persons to bee seduced by false Prophets to their owne eternall destruction, *Micha* 2. 11.

Nolunt doctores probos & fidos, quid ergo restat? veniant adulatores. Caluin in Mich. c. 2. v. 11.

Fifthly, God doth it that they which are approued may be knowne, 1 *Cor.* 11. 19. a sound Christian is neuer better discerned, then when hee is compared with some erroneous and hereticall person, hence it is that Saint *Augustine* saith in one of his [e] Epistles, *hæresis enim & scandala futura prædicta sunt vt inter mimicos erudiamur*

[e] *Epist. 50.*

erudiamur ac sic & fides & dilectio nostra possit esse probatior. Wee learne instruction amongst Hæreticall enemies, thereby our faith and loue are better tryed.

Thus for the Reasons wherefore God suffreth Hæretickes in his Church.

Now that you may be preserued from Seducers on euery side, which I hartily wish. Let mee commend vnto you these Antidotes against seduction by way of exhortation.

First, labour to be well instructed in the grounds and principles of true religion, how easily is an house ouerturned which hath no foundation: euen so how soone is a man remoued from that truth wherein hee was neuer grounded and rooted? for the which cause in the primitiue Church, as [c] Saint *Augustine* saith, Baptisme was administred to no Heathen turning Christian, but vnto such as were first instructed in points of Catechisme: and this indeede was an excellent meanes to preuent inconstancie and apostasie.

Secondly, receiue the truth in the loue of it; men are hardly drawne from [e] that they loue; *Dauid* loued the Law better then Gold and Siluer; and hence it was that hee could neuer be drawne from it by any Idolatrous seducer, *Psal.* 119. There is no greater cause, why many become Apostates from the truth, then want of sound loue vnto it.

Thirdly, labour that your knowledge in Religion may be experimentall: a man is hardly perswaded by any art against his owne experience: tell a man of meane vnderstanding, that the Crow is white, and the Snow blake, yea vse all the logicke you can to proue it, you shall neuer perswade him: and why? because he knowes the contrary by experience: euen so, if we knew by experience what it were to deny our selues, and to depend vpon Christ alone for iustification, no Papist should euer be able to perswade vs to trust to humane merits: and if wee knew by

c *Antequam daretur baptismus adultis, instituebantur in fidei rudimentis. Aug. lib. de fid. & oper.*

e *Tu licet vsque ad Tanaim fugias, vsque sequetur amor. propert. Eleg. lib. 2. ad Cynth. vers. 1160*

experience the infinite benefit of Gods Sabbath, no Familist should euer preuaile with vs to haue it in contempt: [n] experience maketh men resolute.

Fourthly, beware of reading schismatical books, though they be offred vnto you as a friendly gift; beware of frequenting the company and conuenticles of seducers, though you be neuer so kindely inuited by false friends; seeming friendly gifts tending to seduction, are like the *Troian* horse, which was pretended to be the [c] gift of *Minerua*, but it proued The destruction of *Troy*. In the *Romish* Church the common people are not permitted to meddle with our bookes. I would they were not in this particular more prouident for Antichrist, then we are for Christ.

Fiftly, be practicall in Religion: be doers of the will of God, and then ye shall know of the doctrine, whether it be of God, or whether the teacher speakes of himselfe, as our Sauiour in effect speaketh, *Iohn* 7.16. if it be well obserued what kinde of Professors they be ordinarily which fall of from the Church to sects and schismes. I doe not doubt but it will easily appeare, that for the most part they are such, as had a forme of godlinesse, but denied the power, as Saint *Paul* speakes of the hypocrites of his time, 2 *Tim.* 3.5. whereupon *Theophilact* saith most truely in his Annotations vpon *Matth.* 7. whosoeuer shall build his soule vpon the practise of Christs Commandements, no temptations shall euer be able to cast him downe.

Sixtly, when you haue any scruple in your consciences, repaire not to seducers for resolution, but according to Gods ordinance, aske the Priests concerning the Law, *Agg.* 2.11. and seeke the Law at their mouthes, *Malach.* 2.7. goe to your faithfull Ministers, and let them resolue you; and if you be tempted by seducers, acquaint them with your temptations, that they may strengthen you. Consider what I say, and the Lord giue you vnderstanding in all things.

n πρεσβύτης εἰμὶ παρακινδυνεύειν ἕτοιμος.
Socrates *was more resolute in his old age to vndergoe danger then the young men, because he had experience. Plat. in Euthydem.*

c *Pars stupet innuptæ donum exitiale minerua. Virgil Ænead. lib. 2.*

e ὅστις οὖν τὴν ψυχὴν αὐτοῦ οἰκοδομήσει ἐπὶ τῇ ἐργασίᾳ τῶν ἐντολῶν τοῦ χριστοῦ πάντες οἱ πειρασμοὶ τὸν τοιοῦτον οὐ δύνανται καταβαλεῖν. *in Mat. 7.*

An exhortation for Hetherington *and all other Sect-masters about the Citie of* London *or else-where.*

YOu which haue beene the meanes to seduce many silly soules from the truth, I beseech you, if you be not come to that height of wickednesse, as to sit downe in the chaire of scorners; or as the Septuagints render it ἐπὶ καθέδρᾳ λοιμῶν, in the chaire of pestilence: let my counsell be auaileable with you, and break of your vngodly course of seducing Gods seruants. I know you rage against mee for going about to reclaime you, and for endeauouring to preserue my flocke from your seducements: but may it not iustly be said of you in this respect, as [c] Saint *Cyprian* saith of some in his time; *Sacerdotibus sacrilegus irascitur, atque ò tuam nimiam furiose dimentiam, irasceris ei qui abs te auertere iram dei nititur, ei minaris, qui pro te domini misericordiam deprecatur: qui vulnus tuum sentit, quod ipse non sentis.* O Furious man, is not this too much madnesse in thee; thou art angry with him which endeauoureth to auert Gods wrath from thee; thou threatnest him which imploreth mercy for thee at the hands of God, which feeles thy wound which thou thy selfe dost not feele. But to passe by your furie with compassion, I will endeauour to cure you of your phrensie, and that two wayes. First, by shewing you the causes of your disease as a necessary preface: and secondly by applying some corazíues by way of exhortation.

And the causes of your diseases are diuers. First, ignorance of the true sense of Scripture, according to that in *Mat.22.29. Doe yee not therefore erre, not knowing the Scriptures*: whereupon [c] Saint *Chrysostome* saith, much heresie hath first sprung from ignorance of Scripture: you thinke, as appeares by your practice, that you are the onely

במושב לצים

[c] *Serm.5.de lapsis.*

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בסושב לצום

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ly knowers of Gods minde in his word; but alas your owne hearts doe deceiue you: many of you are ignorant of the originall tongues wherein the Scriptures were written, and so doe want one especiall helpe for the vnderstanding of them.

Secondly, you are knowne to despise all Orthodox writers, whose Commentaries might helpe you. And thirdly, that you are not guided by the spirit of truth, appeares by your grosse errors peeuishly maintained by you: the which three may well conuince you of ignorance.

2. The second cause of your disease is pride: you magnifie your owne wisedome; some of you maintaine that you cannot erre in giuing deliberate sentence in points of Diuinitie; you disable the Ministers of the Church, as though they knew nothing in comparison of you; and this knowledge of yours, or rather this proud conceit of your owne supposed knowledge causeth you to erre, according to that of [c] Saint *Augustine*; pride is the mother which breedeth and bringeth forth the whole brood of Hæreticks. Wherefore lay downe your owne vaine conceits of your pretended skill, and desire of God that you may see your owne nothing-nesse and vnabilitie, that so you may be healed: thinke it not an honour to be the head of an erronious and factious company, or to be reuerenced by them, as the [e] *Athenians* in former times worshipped the Woolfe: despise that honour which comes not of God: thinke it a disgrace to be commended by euill men.

3. The third cause of your disease is couetousnesse, according to that which is spoken of Sectaries in *Rom.* 16. 18. *they that are such serue not our Lord Iesus Christ, but their owne belly.* How many time-seruers be there which will sooth great men in their errors, and seeme to maintaine the errors of the time for their owne aduantage? and how many wauering tradesmen which will readily imbrace that faction whereby they may most aduance their owne gaine: which gaue occasion in like manner to [n] Saint *Augustine* in his time to describe an Hæreticke by his couetous-

[c] *Mater omnium hæreticorum superbia. Aug. de Genes. contra Manich.*

[e] *Pierius in hieroglyph.*

[n] *Hæreticus est vt mea refert opinio, qui alicuius temporalis commodi & maximè gloriæ principatusque sui gratia falsas ac nouas opiniones vel gignit vel sequitur. Aug. li. de vtilit. credend.*

couetousnesse and vaine-glory, as you haue it in the margent. Wherefore if euer you meane to be cured of your factiousnesse, despise the base gaine of it: doe not thinke it so excellent a matter to get by your suffrings, going poore into the prison, but comming rich out: account it not a priuiledge to haue your proselytes to boast vp and downe, that you shall want neither Gold nor Siluer: remember that of *Salomon, the treasures of wickednesse profit nothing*, *Pro.* 10.2. and that of our Sauiour in *Mat.* 16.26. *What is a man profited if hee should gaine the whole world, and loose his owne soule.*

And thus hauing shewed you the maine causes of your disease, I come now to giue or to apply vnto you some corazíues, to eat out the dead flesh of error or Hæresie: Hæresie being one of the fruits of the flesh, *Gal.* 5.20. Consider therefore and lay to heart, what dreadful iudgements haue befallen your predecessors for their factious carriage in the Church of God: remember what befell vnto *Theudas*, *Acts* 5.36,37. who boasted himselfe to be some body, as you also doe, *to whom a number of men about* 400. *ioyned themselues, who was slaine, and all as many as obeyed him were scattered abroad and brought to nought*: and after this man *rose vp Iudas of Galile in the dayes of taxing, and drew away much people after him, he also perished, and all as many as obeyed him, were dispersed.* Of the which two seducers also [c] *Iosephus* makes mention in his [c] Antiquities. Secondly, remember what befell vnto *Elymas* for going about to turne away the Deputie from the faith, how hee was immediately smitten with blindnesse, *Act.* 13.11. remember what befell vnto *Arius*, whose damnable Hæresie for a time much preuailed, how he died in a Iakes, where he voided his very bowels with his excrements, as [e] *Theodoret* recordeth.

Thirdly, remember what befell vnto *Anastasius* an Emperour of *Rome*, and a great defender of *Eutichian* Hæretickes, how he was found dead, being smitten as it was commonly thought with a thunderbolt from heauen, as

[c] *Lib.* 18 *c.* 1. & [c] *Lib.* 20. *c.* 2.

[e] *Lib.* 1. *Eccles. hist c.* 14.

 [d] *Philip*

[d] *Philip Melancton* hath it in his Chronicle. Fourthly, remember what befell *Nestorius*, another ringleader of faction in the Church of God, how before his death his tongue (which hee had abused in broaching errors) was consumed with wormes, as [e] *Nicephorus Callistus* hath left it vpon record. Fiftly, remember what befell the Citie of *Antioch*, which was a great nourisher of faction, as *Amsterdam* is at this day, how it was shaken with an earthquake a whole yeere together, and afterwards destroyed with fire from heauen, as [o] *Paulus Diaconus* storieth of it: and as in like manner *Socrates* seemeth to accord in the [r] tripartite Historie.

Sixtly, remember what befell the Papists here in *London* not [f] long since, how that when they were met together in an house in Blacke-friers, in an vpper roome to heare a [t] Popish Sermon, the roome wherein they were, fell, and some other parts of the house, and sodainly destroyed a [u] multitude of them, and maimed others, which hardly escaped with their liues. I will not insist vpon more examples of *Paulus Samosatenus*, of *Manes*, of *Montanus*, and other Hæretickes who are reported also to haue come to fearefull ends. These which haue beene named may be sufficient, to forewarne any which haue any sparke of grace remaining in them, to beware of faction: and a thousand more will not be sufficient to them which are hardned in their hearts. O thinke with your selues all yee which misleade others, that the like iudgements may befal you. God is a mighty God, and of infinite wisedome; he is able to discerne your meanings, & what you hold, notwithstanding all your equiuocations, subtile distinctions, cunning euasions, and fearefull abiurations which you vse, thereby to couer your errors from the sight of authority: yea, he is able to reach you with his iudgements whethersoeuer you flye. Or suppose the Lord inflict not vpon you corporall punishment in this world, yet know for certaine, *Non maior est pœna quam peccare*: he punisheth you most seuerely in this, in that hee deliuers you vp to a blinded minde;

[d] *Melancti lib.3. Chron.*

[e] *Lib.14.c.36.*

[o] *Lib.15.*

[r] *Lib4.c.10.*

[f] *Anno. 1623. Octob.26.being Sonday.*

[t] *The Sermon of one Mr Drurie a Priest and Iesuite.*

[u] *Aboue 90. persons.*

minde; yea, vnlesse you repent, you haue iust cause to expect to haue part with the beast and the false Prophet in helt torments, *Reuel.* 19 20. which I pray God to auert from you. Thus I haue endeauoured as a friend (although you esteeme me an enemie, because I tell you the truth) to turne you from your errors: if my paines shall preuaile with you, I shall reioyce with the Angels of God for your conuersion; I shall for the time to come esteeme you deere brethren; *Et gaudebo sanè me tot habere fratres.* I will not once mention your calumnies and reproaches wherewith you haue loaded me for taking part with Gods truth, I pray God forgiue you: it is a rule in Phylosophie, *quicquid recipitur, recipitur ad modum recipientis:* which I will english thus; good counsell is as it is taken by them to whom it is giuen: but take not that with the left hand which I offer with the right, I desire to pull you out of the fire, to preserue you from falling into the pit of eternall perdition; to plucke you out of the iawes of the deuouring Lyon: let it not be said of me (as [c] *Plautus* saith of them, *Lupo agnam eripere postulant, nugas agunt*) that I loose my labour; that I would haue cured you, but yee would not be cured; that I would haue saued you Ministerially, 1 *Tim.* 4.16. but yee would not be saued: but suppose I preuaile not with you, because you are setled vpon your Lees, yet I hope to perswade some that formerly haue beene seduced by you, to be more iealous of your opinions for the time to come, and not to receiue euery point which you erroniously hold, as an euerlasting Gospell. And say I should perswade neither you nor them, but you will still remaine Wolues in the Church of God, and they stray sheepe wandering in the desolate vallies, as a prey ready to be deuoured by you: then I must needs tel you, both you and your spightfull proselytes (spightfull I meane to the Church of Christ) that if you delight to swim together in the deluge of fundamentall error, you shall also, *volentes nolentes*, swim together in the deluge of Gods iudgements; and so that shall be verified of you: [d] *Nat Lupus inter*

[c] *In panulo, Act. 3. scen. 4.*

[d] *Ouid. lib. 1. Metamor.*

inter oues, fulnos vehit vnda Leones. But as for me, I will say with the Euangelicall Prophet *Esay c.49.4. surely my iudgement is with the Lord, and my worke with my God.* Now O God almightie grant, that what hath beene deliuered at this time, may worke effectually for thy glory, for the conuersion or for the conuiction of the enemies of thine eternall truth, and for the confirmation of vs thy seruants, and that for thy blessed Sonne his sake Iesus Christ the iust, to whom with thee O Father, and the holy Ghost, three persons most glorious, but one only wise God, be ascribed as is most due, all the honour, praise, and glory now, henceforth, and for euermore. *Amen.*

FINIS.

Errata.

PAge 2. line 16. seuen for seuenth. page. 6. ψευδοπροφήται for ψευδοφήται. p. 15. in homini for in homine. p. 24. puniscant for permiscant. p. 24. melius for mellis. p. 50. persutione for persecutione. p. 65. tayle for tale.